

The *I*NSTRUCTOR

JUNE
1943



**PRESIDENT
LORENZO
SNOW**
Second
General
Superin-
tendent
of the
Sunday
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Helps
for
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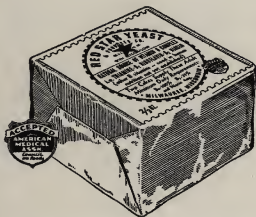


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SAY THAT YOU SAW IT IN THE INSTRUCTOR

THE INSTRUCTOR

VOL. 78

JUNE, 1943

NO. 6

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1943, by Heber J. Grant, for the Deseret Sunday School Union Board. PRESIDENT HEBER J. GRANT, Editor. MILTON BENNION, Associate Editor. WENDELL J. ASHTON, Mgr.

The June Cover

On the cover for this issue of *The Instructor* is a picture of the late President Lorenzo Snow, second General Superintendent of the Sunday Schools of the Church. It was taken during the time of his service in this capacity.

Following are the brief remarks he made to the General Board, at the first meeting of that body under his superintendency, on Thursday, May 9, 1901:

"You will excuse me for not arising to make my remarks. When a person gets to be in his 88th year, there are certain things that are allowed him that are not customary to be exercised in a general way.

Now it has been my practice ever since I have been a member of this Church, to never ask for a position. I have never asked but for one office in this Church, and that was to be an Elder. Brother Joseph the Prophet, in Kirtland, in the winter of 1836, was in the Temple with President Rigdon and other of the brethren. He got up and said—'Now brethren, if there are any of you here who would like to send in your name to be an Elder, please do so.' I sent in my name and I was set apart and blessed as an Elder. That is the only office that I know of, that I ever asked for.

It was in Nauvoo, just as I was going to England for the first time that I was selected to be a Seventy, and about two days after, to be an High Priest, both of which I accepted and was ordained to. I have never sought for an office, and I have never rejected one that I know of.

Now in this appointment with which you have honored me, I say this that I will try to do the best I can to honor the position. I will try to interest myself much more than I have done in the past with regard to matters relating to the interests of the Sunday School."

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The Instructor

Official Organ of the Sunday Schools of the Church of
Jesus Christ of Latter Day Saints
Devoted to a Study of What to Teach and How to Teach
according to the Restored Gospel

President Heber J. Grant, Editor;
Milton Bennion, Associate Editor; Wendell J. Ashton, General Manager

Editorial Page

JUVENILE DELINQUENCY

What are the major influences that have to do with the development of character in young people and what are the chief causes of juvenile delinquency? These are questions that have often been asked but seldom answered fully and satisfactorily.

To assist in finding the answer to these questions a wealthy American philanthropic foundation made available several hundred thousand dollars to finance a thorough scientific study of these problems. Eminent scholars in the fields of psychology and religious and moral education were chosen to devote all their time over a period of several years to this study. Careful and elaborate methods of research were devised and applied in their efforts to discover the influences that had to do with formation of the characters of children and youths. Some of their findings and recommendations may be of interest today.

First, the home is the greatest influence for good or for evil in the life of its junior members. This has reference not only to right parental teaching but even more to parental example and their sympathetic understanding of young people. Without such understanding, otherwise good parents may antagonize their children, and especially those of adolescent age, and thus cease to have with them influence for good.

Second, companions, social groups and gangs have a very important part in determining the characters of their members. The character of these groups, however, depends largely upon the kind of leadership, either juvenile or adult, that they may have.

There are, of course, many other important factors in character education. Among them the schools, the churches, occupations and the community life in general. Not to be overlooked is the importance of work appropriate to the age and strength of youth. To have a responsible job is one of the most important factors in development of habits of industry, honesty and dependability.

In consideration of all these complex factors, it was concluded that the most effective

method of character education would be to organize all the agencies of the community and secure their co-operation toward making it an ideal place in which to bring up a family. These agencies include parent-teacher associations, churches and their auxiliaries, business and trade associations, labor groups, philanthropic societies and clubs. All of these to be represented in a community council to bring about co-operation in fostering every good character education influence and eliminating every negative influence.

Evidently this is an ideal worth experimenting with and one that offers hope of success. If it does not work it will probably be due to short comings of some of the adult population. There are, of course, in many communities some adults who are chiefly interested in making money irrespective of character costs, and some who themselves like to indulge in demoralizing practices. These are among the negative influences that would have to be restrained by the positive, aggressive attitude of the community council.

In these strenuous times it may be difficult to secure competent community leaders who can give sufficient time to such a project. It may also be difficult for parents, teachers, and church officials, because of other pressing duties, to give to this cause the time that it deserves. In the long run, however, time thus given to such a community project may yield rich reward in character values. One of the most important and most generally feasible projects for both families and communities is to provide suitable occupations and activities for their young people. Many may be engaged part time in care of victory gardens, poultry or other livestock projects such as are promoted by the 4-H Clubs. Thus much practical knowledge and skill may be developed while youth is at the same time acquiring character values through contributing toward feeding starving populations. Youths will generally want to supplement these work activities with athletic or other wholesome sports.

In 1919 a forward looking law was en-

acted by the Utah legislature which authorized school boards to employ year round supervisors of such activities as those here referred to. These supervisors would be available to co-operate with parents and community organizations to help carry on most effectively these activities through the summer vacations. Only a few school districts took advantage of this law, due in large measure, to want of sufficient funds. The recent increase in juvenile delinquency throughout the United States and the warring world in general emphasizes the great need of revival of measures such as those proposed by the Utah legislature more than 20 years ago.

In the meantime may not officers and teachers of the Sunday Schools co-operate with other agencies of their respective communities in providing suitable occupations and activities for young people through this vacation period? There may be opportunities under the leadership of Church Welfare Com-

mittees and Relief Society for co-operation in forwarding industrial projects and under leadership of the M.I.A. and the Primary Association to help further wholesome recreational activities. These are opportunities for application of principles taught in the classroom.

It is, of course, desirable to have the co-operation of all members of every community in furthering character development and prevention of delinquency. This is a matter of great concern to all churches and all good citizens. The public schools are in a good position to lead in securing co-operation in this broad way. This is what the Utah law contemplated.

The point is that every effort should be made to keep young people fully occupied with wholesome activities. This will be much more effective than will merely squelching them for getting into mischief or acquiring bad habits.—M. B.

SHE "WENT ABOUT DOING GOOD"

When May Green Hinckley passed away last month, a young man, a foreigner of another race, walked about in the Salt Lake Clinic for two or three days, weeping as if his heart would break.



MAY GREEN HINCKLEY

"There will never be another May Green!" he kept repeating to himself in an undertone.

Mrs. Hinckley, before her marriage, was office head at the clinic, and somehow had befriended the youth.

After her marriage, sitting in Church on a Fast Sunday, she saw a woman, with some children, whom she divined to be in a quandary as to what to do. She went to her, found out what was the matter, took her to the front bench, and helped her to fill in the necessary data on baptismal papers.

This woman and this man were among the large number of persons who called at the home or the undertaking parlor, after Mrs. Hinckley's death, to look upon her face for the last time and to pay a tribute of words and tears to one who had done something for them.

May Green Hinckley did hundreds of small things like that—comforting those who sorrowed, helping those who were in need, lifting those who were bowed down. Always she looked about for someone to help.

Born in England, coming to America at six, left an orphan at eight, making her way largely through her own efforts, going on a mission at nineteen at her own expense, aiding young men and women to get a college education, helping to support others on missions—that sums up the private life of Mrs. Hinckley, late superintendent of the Primary Association.

It is the story of kindness, of service, of human interest, of love. Few knew of it, however, while she lived, for she was one of those apparently, who applied the admonition of Jesus:

"Let not thy right hand know what thy left hand doeth."

How the world needs such women!

MORMONISM IN THE JUNGLES



Sergeant
Ray Byars

Not often has the singing of our Sunday School songs been heard rising from the jungles of South America, but it is heard there frequently nowadays, and the story of how it came about is not only interesting, but highly instructive, as it was told to the writer the other day by Sergeant Ray Byars.

Ray Byars is one who knows.

In Oregon eight years ago he joined the air corps. That was when one had to have an I.Q. of a hundred and twenty to get in. At about the same time a hundred and fifty other young men joined. They are all sergeants now. Two of them were Mormon boys. One had been on a mission, and the other had been a regular attendant at Sunday School. Their names are Drake and Cellars. (First names unknown.)

After Pearl Harbor the group was sent to a place that can be designated only as "Somewhere in South America," far away from civilization, where no white man appeared. They had no chaplain, no hymn books, no religious works of any kind, and they felt that they needed these. Elders (Sergeants to the others) Drake and Cellars volunteered their services as chaplains. And they served in this capacity—and are still serving. They sang, they prayed, they preached, exclusively from the Bible—at first.

Then, one day, they asked their congregation whether they might not preach also from the Book of Mormon and the Doctrine and Covenants. Permission to do this was granted; and the soldiers liked the sermons, partly because these were new.

Having a Sunday School song book, the "chaplains" now undertook to teach the boys some hymns and songs from it. When they felt the need of a piano, as they soon did (there were three women there, wives of the officers, who could play), the sergeants, somehow, got an instrument sent down in pieces, which they put together, according to instructions.

Here are some of the selections the soldiers learned: "Rock of Ages," "Love at Home," "Scatter Seeds of Kindness," "Beautiful Words of Love," "Angry Words, Oh May They Never," "We Are All Enlisted," "Let Us Treat Each Other Kindly," "If the Way Be Hard and Dreary," "Sunshine in Your

Soul," "Put Your Shoulder to the Wheel," and "Scatter Sunshine." Just before any of the boys took off for a flight, the whole group lifted up their voices solemnly in "God Be With You Till We Meet Again."

An inspection of these eleven pieces will reveal that half of them are of Mormon composition.

Elders Drake and Cellars must have stressed the pre-earth and the post-earth life of man, because these aspects of our faith are what impressed young Byars. The son of a preacher, he had, of course, heard of the fact of a Resurrection, but with no details. Pre-existence was new to him. "Always," he told the writer, "I have had a vague feeling that this life is not our first." Perhaps this is what made his mind take hold of this phase of our teachings. And, as for the third stage of human life, Mormonism opens up an avenue that is unknown to the average Christian believer.

Sergeant Byars was in Salt Lake City on leave of absence. He came here to be baptized, and was baptized the next day on reaching here, after a testing out of his information by Elder John H. Taylor, president of the Temple Square Mission.

The sergeant says he thinks half of the soldiers in his company are converted, and he would not be surprised if they were baptized any time now. "I am going back there pretty soon," he said, "and then I shall help the two Mormons to preach the gospel. And I'm going to tell the boys how swell I was treated here."

All of which goes to show how incurably missionary our Latter-day Saint boys are!

A GOOD RECORD

Ten years without an absence from Sunday School—that is the record of Norma Griffiths, who used to live in Malad, Idaho, but who now lives in Ogden, Utah.

Sister Griffiths was graduated from high school at seventeen, was secretary of the ward M.I.A. for a year, then taught in the Sunday School.

She attributes her regularity partly to the fact that "I was never forced to go to church" (a hint to parents), and partly to the blessings of the Lord, who, whenever she found herself sick on Saturday nights, "always blessed me to the extent that I was able to go to Sunday School the next morning."

At Ogden she is employed in the government plant at Hill Field, but her "Sunday School attendance goes on," we are told.

"Revelation and Restoration"

No. XI

By Milton Bennion

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God." (Ninth Article of Faith)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him,

"But let him ask in faith, nothing wavering
"For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think he shall receive anything of the Lord." (James 1:5-7)

"But when the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16:13)

Judaism and Christianity are founded upon the rock of revelation. The messages of the ancient Hebrew prophets were given to the people as they felt inspired by the Spirit of God. Even Jesus depended upon the inspiration of the Father.

"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." (John 14:10)

The fundamental doctrines and faith of the Latter-day Saints is founded upon the revelations, ancient and modern, of God to man. Study of the processes of nature and ordinary human experience furnish abundant evidence for belief in a God, a Creator who is working out his purposes on earth; but this, sometimes called natural religion, falls short of human spiritual needs. Study of the nature of man leads some individuals, including some of the most profound philosophers, to believe in human immortality, while others become agnostic with regard to both God and immortality. There seems to be no sure basis of faith in either, except as God has revealed Himself to man and given assurance, either directly or indirectly of the continuation of human life after this mortal existence. While there have been some religions in the far east that profess

no belief in either God or immortality, and, of course, make no claim to revelation, this type of religion has never been satisfactory to men generally. This is shown by the fact that millions of modern followers of Buddha have modified his teaching to include belief in God or gods and human existence beyond this life.

Assurance of the existence of God and some knowledge of His nature and purposes, such as can be obtained only by revelation, gives strength and stability to man's life and work. As to his ultimate destiny and his salvation beyond this earthly existence, man is and always has been dependent upon divine revelation.

One of the peculiar things in the history of religion is that millions of Christians through the centuries believed firmly in the revelations referred to in the Bible, but with equal firmness denied the possibility of further revelations from God. Many preachers in the time of Joseph Smith regarded his testimonies as sacrilege and deserving of severest condemnation.

Within a century this point of view has been radically changed. The so-called modernists among Christian communities have taken the view that there never has been divine revelation in the generally accepted meaning of the term. Revelation for them would be as possible now as it ever was, a more consistent view than that held by orthodox Protestants of a century ago. The Latter-day Saints agree with orthodox Christians to this extent that their religion is founded upon divine revelation, but with the added testimony of continual revelation as needed for the guidance of the Church and its members.

References:

The standard works of the Church, in particular:

New Testament, Matthew 11:25-27; John 14:15-26.

Doctrine and Covenants, Sec. 11:25; 20:35; 42:61; 102:23; 82:4.

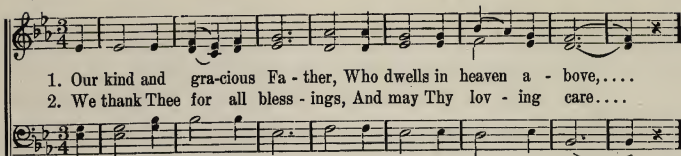
Pearl of Great Price, Joseph Smith 2.

Book of Mormon, Jacob 4:8; II Nephi 30:3-5; III Nephi 28:29.

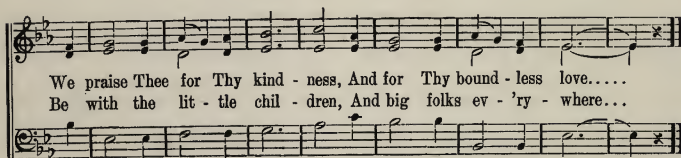
OUR KIND AND GRACIOUS FATHER

Anna Johnson

Alexander Schreiner



1. Our kind and gra-cious Fa-ther, Who dwells in heaven a - bove,....
2. We thank Thee for all bless - ings, And may Thy lov - ing care....



We praise Thee for Thy kind - ness, And for Thy bound - less love....
Be with the lit - tle chil - dren, And big folks ev - 'ry - where...

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(?)

By F. M. Shafer

It isn't the years, that have come and gone,
That make this life complete,
There may have been scores, or even more,
That have passed, beneath our feet;

Time isn't all, in measuring life,
It takes more than that, my friend,
The question is, have we lived them right,
Each one, from beginning to end?

We may have been great, in gathering wealth,
As the months, and years, rolled by,
Houses and lands, silver and gold,
No limit, 'tween earth and sky.

Not a moment was lost, every hour was filled,
Just so busy, we didn't have time
To say "Hello," to a neighbor or friend—
It was just, one eternal grind.

No time for religion, or social life;
That can all come, By and By,
It's silver and gold, and wealth, that I want,
And I'll get it, before I die.

What a failure of life, a lot of us make,
Wealth and power, is our highest aim;
When mortal life ends, and we're called to go,
We have LOST,—in the great life game.

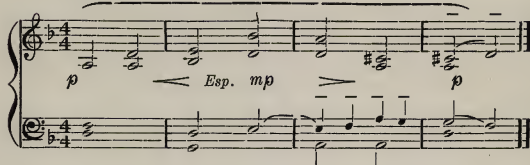
The Sacrament

SACRAMENTAL MUSIC AND GEM FOR AUGUST, 1943

Prelude

George H. Durham

Solenne



(L. D. S. Hymns, No. 9, Stanza 6)

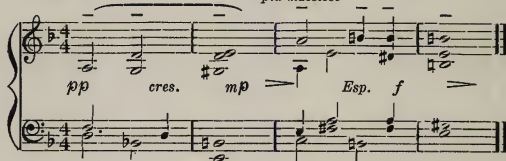
Bless us, O Lord, for Jesus' sake:
O may we worthily partake
These emblems of the flesh and blood,
Of our Redeemer, Savior, God.

—Eliza R. Snow Smith

Postlude

Tranquillo

piu maestoso



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SUPERINTENDENTS

SUNDAY SCHOOL AND FAST DAY MEETING TO BE SEPARATE SESSIONS

Superintendent Milton Bennion
Sunday School Office
City.

April 29, 1943

Dear Brother Bennion:

In the meeting of the Council of the First Presidency and the Twelve today it was decided that where Fast Meeting is held immediately after Sunday School there should, in all cases, be a complete and formal closing of the Sunday School and also a complete and formal opening of the Fast Meeting. There was no specification of time which should intervene between the two meetings, it being presumably left to the bishop to determine this matter. It was also decided that the sacrament, under such arrangement, should not be administered in the Sunday School, except only to the pupils in the Junior Sunday School.

I think perhaps this completes the answer to your letter of inquiry.

Sincerely yours,

(Signed) Stephen L. Richards.

"REMEMBER THE STRANGER WITHIN THY GATES"

"I was a stranger and ye took me in."
—Matthew 25:35.

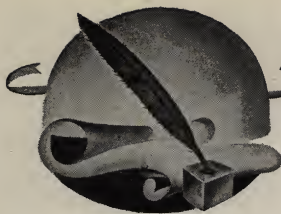
It too often happens that when a stranger comes within the gates of a Sunday School, the indifference of officers and teachers toward him makes him feel very strange indeed. It too often happens that no one seems to have any interest in him. He is "taken in" only in the sense that he is not perceiving the kind of welcome that he might properly expect upon entering a congregation assembled for worship and religious instruction.

Our Sunday Schools are deficient in two major respects, one being the lack of interest shown toward strangers, or even newcomers, residents of the community; the other is the manifest lack of reverence in the house of worship and in the conduct of the exercises

of the school. It is one of the major functions of Sunday School superintendencies and also of all officers and teachers, to give special attention to improvement in these respects.

In very many of the stakes there are at this time a great many strangers, even in the areas normally inhabited by a settled population, a majority of whom are Latter-day Saints. The establishment of centers for war industries and the general upsetting of populations through migrations bring many strangers into Sunday Schools in these areas. Some of these strangers are members of the Church and some are not. In any case, arrangement should be made in connection with every Sunday School to have someone at the door who is well acquainted with the resident population and who can welcome both Church members and non-Church members not members of the School, show them to their proper places and introduce them to the

(Continued on page 340)



Secretaries

Wendell J. Ashton, General Secretary

YOUR STATISTICAL PICTURE

Sunday Schools, in wartime, increase in importance. People need their influence more than ever. The efficient secretary can be of tremendous assistance in building Sabbath School morale and efficiency in these days, and here are some specific ways in which you can lend a hand:

1. If you are a stake secretary, you can assist wards materially by compiling a statistical picture of Sunday School conditions in each ward, from the monthly reports. This is being done by many stake secretaries now—with gratifying results. Nothing will stimulate a good superintendent more than to let him know which way his School is going in such matters as punctuality, attendance, time allowed for class work, number of enlistment contacts made, etc. The ward secretary can assist in this worthy project by submitting the monthly reports on time, and by supplying all the information asked for in the monthly report.

It has been a Sunday School policy not to compete one ward or one stake against another, but rather to encourage each Sunday School organization to contest with itself. Hence, it might be wise to give each ward Sunday School a study of its statistics for the corresponding period a year ago.

In compiling these composite reports, secretaries should strive for simplicity. The best report is the one which tells the whole story at a glance.

2. See that roll books are kept up-to-date, and that the superintendency is advised of new persons joining your Sunday School membership. During these times, there are great shifts in population. New members are coming into many Sunday Schools every week. If they are to become regular attenders, the good secretary will encourage each teacher to see that the name is added promptly to the rolls. It is an excellent gesture for a member of the superintendency or the enlistment committee to give each newcomer a personal welcome and invitation to continue to attend and to bring his or her friends or other members of the family who can possibly come.

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3. If your Sunday School is located near camps of the armed forces or in war plant areas, you can see that notice is given of the address of the place where Latter-day Saint Sunday School is conducted and the time of meeting. Ofttimes, newspapers publish such notices in a church column. Other methods of informing Latter-day Saint newcomers of the place and time of your Sunday School may be profitably used. It will be well to consult your superintendency and enlistment director in these matters, but here is a phase of missionary work in which the secretary can play his or her part.

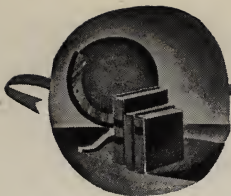
4. Be even more conscientious in keeping your routine records, and filing your reports on time. This cannot be stressed too much. Your General Board now uses the monthly and annual reports almost exclusively to follow your progress. For example, recently an interesting survey was made from the monthly reports to learn how successful "Bring a Friend Sunday" was in various parts of the Church. Similar surveys are made from time to time. Your reports are the barometers which tell the General Board where strength lies, where attention is needed.

Yes, Secretary, yours is the opportunity nowadays of being a true Christian Soldier. Let's make the summer season one for improving our methods.

SUNDAY SCHOOLS IN GREAT BRITAIN

Seventy Latter-day Saint Sunday Schools are thriving in wartime Great Britain, according to the 1942 annual report recently received by the General Secretary. The Sunday School at Yarmouth, British Mission Sunday School Superintendent James R. Cunningham points out, has been discontinued because the city has "suffered severely from bombing and many people are evacuated."

"We again reaffirm our loyalty to the Church and to our leaders in Zion," Superintendent Cunningham writes.



Librarians

GENERAL BOARD COMMITTEE

Wendell J. Ashton, chairman; Antone K. Romney, Lorna Call, and J. Holman Waters

HELPS FROM YOUR BIBLE

Have you ever looked into the back pages of your Bible? If not, try it sometime, and you will be surprised at the mine of materials for enriching Sunday School lessons that you will find there.

Most good Bibles are equipped with these supplementary helps, in the form of charts, maps, concordances, etc. For example, in the appendix of the handy Bible in the Sunday School offices there are such aids as a Bible chronology, listing of prophecies and fulfillments concerning Jesus Christ's life indexed in chronological order, His discourses in chronological order, a listing of His miracles, the recorded prayers of the Master (giving the place where offered and where recorded in scripture), listing of special Old Testament prayers (a veritable bureau of information for two-and-one-half minute talks or lessons on Faith or Prayer), a concordance, various maps on Palestine, and pictures of biblical interest.

You will find many of your teachers are not familiar with this excellent source of material, and you can be of tremendous assistance to them by anticipating their lessons, and apprising them of such available materials.

As an enrichment director for the Sunday School, the librarian should keep himself familiar with the large chart of courses of study for all Sunday School departments which gives the date for each lesson in each classroom. Copies of this chart are available, free for the asking, at the Sunday School offices, 50 North Main Street, Salt Lake City, Utah. The librarian can improve teaching materially in the Sunday School by anticipating the forthcoming lessons in each department, and keeping teachers informed of these sources of enrichment material.

Speaking of the excellent helps in the appendix of your Bible, there are also profitable indexes in combination copies of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

In obtaining copies of the standard works of the Church for your library, the wise librarian will take these appendix helps into consideration. A Bible with a good appendix can be of unlimited worth to teachers.

While building up your library and familiarizing yourself with its contents in relationship to the needs of your Sunday School, keep in mind the students as well as the teachers. You can help them. Encourage boys and girls assigned Two-and-One-Half-Minute Talks to take advantage of the library as a useful friend.

Students are sometimes assigned to look up special topics for classroom activity, or to give brief talks before the class on themes related to the lesson objective. Here again, promote a Sunday School library consciousness in their minds. For such purposes, here are some books you will find helpful:

Stories For Talks To Boys, by F. H. Cheley
This is a book full of short incidents on such topics as "Convictions," "Faith," "Honor" and "Justice," all cataloged for ready reference.

From Plowboy to Prophet and Mother Stories From the Book of Mormon, by William A. Morton. Collected here are brief sketches from the life of Joseph Smith and from the Book of Mormon on faith-promoting themes.

Inspirational Talks, by Preston Nibley. Contains brief treatises on various subjects taken from talks by Latter-day Saint leaders. They have a special appeal for youth.

Missionary Experiences, by Preston Nibley. Some of the most interesting experiences of modern missionaries are captured in this delightful book.

If students (or teachers) are looking for poetry to enhance lessons or talks, *Utah Sings* (Volumes I and II) will be helpful. These anthologies are catalogued so one can quickly find verses on any of many themes.

For sources and prices of such books, along with many others, we refer you to the Sunday School Visual Aids Guidebook, copies of which are obtainable, free for the asking, at Sunday School headquarters.

However, as we have mentioned before in these columns, books may be collected with little or no cost by canvassing ward members for volumes they are willing to loan or give to the Sunday School library.

Success to you in building your library this summer!

Choristers & Organists



GENERAL BOARD COMMITTEE
Alexander Schreiner, Chairman
Marian Cornwall, Vernon J. LeeMaster

Choristers and organists are invited to prepare the song No. 192, "O God, the Eternal Father," during the month of July, and practice it in the Sunday Schools in August.

"Talk little at the rehearsal, but when you do talk, be sure that everyone listens. Keep your performers so busy that they will have no time to think about anything but the work in hand."

In this series of lessons emphasis has been placed (1) on efficient manner of presenting the songs, with suggestions that every step taken by the chorister be well thought out and planned in advance, and (2) that particular attention be given to the word content of songs. But neither efficiency nor word content presentation can be successfully attained without most careful study. One can observe in a great conductor how completely he has thought out in advance everything he does before his group of performers, and one need only listen to a great singer to become convinced that his masterful singing pleases because of his impressive use of the word content of the songs.

It is not intended, however, to convey the impression in these lessons that much recitation of the words alone, and comment concerning them, be done in the Sunday School. Both chorister and organist should study *beforehand* (1) the words by themselves, (2) the words in combination with the music, and (3) how best to present most efficiently and effectively to the school both words and music.

If this plan of preparation were followed, it would seem to be rather easy to present to the school both words and music at the same time and still, with but few pointed comments, get the message of the words over to the congregation. It might be necessary to teach a phrase or two at a time, or pause for a moment on a certain note to correct faulty intonation, accentuation, pronunciation, etc. If both chorister and organist know thoroughly both words and music, the correct things will be done almost without effort and the song rendition will be pleasing and right.

Every organist must learn the full meaning

of the word *repose*, that is "freedom from excitement or anxiety; composure; hence, ease of manner; graceful and dignified calmness." Repose is cultivated by inducing a mental and physical state of ease of brain and body. It is the opposite of tenseness. It is a form of relaxation that frees the brain from various hindrances and makes the mind and body alert, free and self-composed.

Much organ music is rather slow and sustained, hence requires steadiness of tempo, smooth connection of notes and chords, and ease of performance. Such a composition is printed on page 92 of the 93 *Short Selections* by Jackson that have been used as illustrations in these lessons. It is entitled "Voluntary," and was written by C. H. Rinck. Its tempo is moderately slow, many of its note values are long, and the intended effect of the interpretation cannot be had without a *reposeful*, *legato* style of performance. It is an excellent piece for the cultivation of *repose*, and organists are urged to study it most carefully, using principles of technique already presented in these lessons.

PRAYER

By Mabel Jones Gabbott

A small child prays: "Please God above,
He is my daddy, and I love
Him oh so much. Take care of him
And send him back to us. Amen.

A mother kneels: "Dear Lord, this night
My son goes to defend the right.
He is so young, so much to meet.
Oh, keep him clean and true and sweet."

A nation cries: "Forsake us not
In this our hour, oh God. We thought
We had no need of Thee. But now
Before Thy will we humbly bow."

A child, a mother, and a state
In faith must kneel and pray and wait:
And God in His infinite care
Will heed the humble contrite prayer.

Ward Faculty Meeting



GENERAL BOARD COMMITTEE

Howard R. Driggs, chairman, and Adam S. Bennion

"REVELATION AND RESTORATION" Faculty Meeting for August 1943

Objectives:

1. To impress upon the faculty the great significance and value of the principle of continual revelation to religion and to the Restored Church of Christ.
2. To teach how this principle may function more effectively in the lives of both the faculty and members of the Sunday School.

References:

M. Bennion's article, "Revelation and Restoration," in this *Instructor*, p. 292; Talma, *Articles of Faith*, chap. 16; Widtsoe, *Improvement Era*, vol. 40 (1937), pp. 600ff; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 70-77.

Method of Lesson Presentation:

Brother Bennion states in the magazine section of this *Instructor* that "the fundamental doctrines and faith of the Latter-day Saints are founded upon the revelations, ancient and modern, of God to man." Not only did our Church have its origin in divine revelation but this principle has continued to operate as the living force of our religion.

Revelation and restoration are themes which receive frequent mention in our Sunday Schools and in other Church meetings. This fact may lead us to take them for granted and fail to teach them *effectively* to our young people and also fail to appreciate and enjoy their full significance in our own lives. We shall do well as a faculty to consider the fundamental source of our religion—revelation—and also some of the ways through which its importance can be taught to our Sunday School members.

I. The Importance of Revelation in Religion

a. Source of our knowledge

Questions:

1. Does all knowledge come to man through prophets of God?
2. Name some other types of men who have brought us knowledge which we utilize in life. Illustrate.

3. In what sense, if any, may we say that God plays a role in man's entire quest for truth?

Men of nearly all ages and peoples have sought knowledge and found it. Their ways to truth have been many. Some have sought and acknowledged divine help, others have not. Obviously, the knowledge we live by today has not all come to us through the prophets. The germ theory of disease, the law of gravitation, principles of chemistry, physics, geology, music, and mathematics receive little or no reference in the cherished words of Holy Writ.

What is the relationship of Deity to the present great fund of knowledge contained in the minds and books of men? Men were created in the image of God. They have intelligence with which to think and free agency with which to act for themselves. In their own right they can err or find knowledge. Yet so great is the intelligence of God, that all men come under its influence. Scriptures teach us how universal and real the influence of God is in the lives of men, even though all may not be aware of it.

References:

Doc. and Cov. 88: (especially verses 11-13); Alma 29:1-8; and Matt. 5:45.

b. Revelation—as a Source of Knowledge

While we recognize the influence of Deity in the lives of men in their efforts to know and live, the term revelation is generally restricted to the more direct communications of God to his servants, the prophets. There are some interesting questions to be asked about revelation in this more restricted meaning of the word.

Questions:

1. Have all great religious leaders believed in revelation from God to man?
2. Which religions are pre-eminently religions based on acknowledged and declared revelations?
3. Describe the Hebrew, Early Christian of New Testament times,

Catholic, Protestant, and Mormon attitudes towards the place of revelation in religion.

4. Is revelation from God a unique source of particular kinds of knowledge? Illustrate.

Reference:

See Brother Bennion's article for answers to these questions.

The greatest "revealed" religions of antiquity, proclaimed by men purporting to be spokesmen for God, are the Hebrew, Christian, Zoroastrian (Persian) and Mohammedan. Of these four, the Hebrew is the eldest and continued most consistently in its history as a religion of revelation to the prophets. Mohammed was motivated and guided to a marked degree by the Hebrew prophets before him. The great Far-Eastern religions of India and China such as Buddhism, Hinduism, Jainism, Confucianism, and Taoism were not established as revealed religions in the Hebrew or early Christian sense. The Catholic and most Protestant movements acknowledge revelation, but rely in the main on interpretations of ancient revelations, rather than on "prophetic" utterances of their leadership today. The Latter-day Saints are true to the best traditions of Hebrews and early Christians in their faith in direct, continual communications of a personal God to men. It is on this basis that they have won a faith and knowledge about God and man's eternal destiny.

II. Continual Revelation

Questions:

1. What scriptural passages teach from time to time?
 2. What proofs have we that revelation has been continual?
- a. Evidences and illustrations of the continual nature of divine revelation
1. Scriptural references—these are many and choice. The Book of Mormon and Doctrine and Covenants are particularly clear and effective in their statements. Invite members of the class to read some of the following passages in class. Ask the faculty to listen not simply for proof, but for the reasonableness and even beauty of expression.

References: Amos 3:7; Hebrews 1:1-2; Doc. and Cov. 1:24-28; II Nephi 28:24-30 and 29; IX Article of Faith.

2. Illustrations — The Scriptures, themselves, are perhaps the best evidence that revelations were

given from time to time in ancient days. List some of the Biblical and Book of Mormon writers on the board in two columns. Ask the class for the dates of these men spoken of in Hebrews 1:1-2: e.g., Amos (750 B.C.), Paul (50 A.D.), and Nephi (575 B.C.) to Moroni (400 A.D.).

References: Advanced Junior Lesson 38 (1943). "Joseph Reads a Book"; still better, the Scriptures themselves.

- b. Reasons why revelation is and ought to be continual

Questions:

Why does God speak from time to time, rather than once for all time? Call for assigned report on this subject. Any of the following topics, if not covered rather fully in the report, may be worthy of elaboration:

1. Man needs divine revelation to interpret revelations of the past—things of God are understood by the spirit of God. The same spirit is needed to interpret the Word of God already given, as to receive this word in the first place.
2. It is a privilege and blessing to receive divine revelation—Why should men of today be robbed of the privilege of communicating with God? Is there not perhaps as much blessing and value in the process of receiving revelation as there is in revelation itself? The joy of any task is not primarily in having accomplished it, but in doing it.
3. Man is continually in need of revelation—New problems arise out of changing conditions. Men need guidance in the application of the principles of the Gospel to the ever changing and increasingly complex realities of life.
4. Man learns step by step—It seems, that because of the nature of the learning process, the Lord cannot reveal all of His great knowledge and wisdom to man at once, any more than one could teach higher mathematics to a first grade youngster. God speaks to man as man seeks knowledge and is capable of learning. Revelation then is conditioned by the ability and readiness of the recipient to receive it as well as by the existing need for revelation to be given.

The following passages illus-

trate this point effectively: Doc. and Cov. 1:24-28 and 9:7-10; II Nephi 31:3.

Questions:

1. To fully appreciate a revelation given in the Book of Mormon what would it be helpful to know about the author and the people to whom the revelation was immediately addressed?
 2. Illustrate Joseph Smith's training and preparation to receive revelation. (See Advanced Junior, Lesson 40.)
- III. Application of the Principle of Revelation to Sunday School Work

- a. All Church members are entitled to revelation according to their needs and responsibilities.

The Sunday School teacher needs inspiration to teach his class just as the President needs inspiration to direct the affairs of the entire Church. The teacher, like the Prophet, must prepare to receive revelations for his task.

Question:

1. What can the teacher or any other officer do to be worthy of divine inspiration and guidance in his work? (Call for assigned report from last month.) This report and discussion should include such thoughts as:
 1. Study and seek divine help. (Matt. 7:7 and Doc. and Cov. 58:27)
 2. Be willing to act and do. (Doc. and Cov. 58:27)
 3. Be humble (Matt. 5:3)
 4. Be worthy in character (Matt. 5:6 and Moroni 7:5-10)
 5. Be aware of one's need of divine help.
- b. The Holy Ghost is the main medium of revelation

Both teachers and students should not be led to hope for open visions in which God and angels will speak to them. The Holy Ghost, as Brother Bennion's quotations illustrate, is our great guide to spiritual truths. It was even so with the prophets.

References: John 14:10, 16:13; Moroni 6:4-9 and 10:4-8.
- c. Recognize and teach our people the great significance of our faith in continual revelation

The principle of continual revela-

tion can appeal to the youth of today. It means that religion is a living and growing field, progressive and developmental, like life itself and other interests of our boys and girls such as science. It means that there is much to be learned and achieved. Yes, the great knowledge and wisdom of God, are potentially available to man through the workings of this principle of revelation. Continual revelation means that our religion is not simply anchored to a port behind us in the distant past, but geared to the living present and pointed toward a future of hope and promise. Lead students to feel the dynamic of this foundation principle of the Gospel!

References: IX and XIII Articles of Faith; Evans, *Joseph Smith, An American Prophet*, p. 172 (Joseph Smith's answer to the question as to the most distinguishing feature of the Latter-day Saint faith.)

Cross References—(August through December, 1943)

First Intermediate—Lessons 27 and 28.

Second Intermediate—Lessons 36 and 37.

Juniors—Lessons 36 and 37.

Advanced Juniors—Lessons 38 to 40, 42.

Advanced Seniors—Lesson 37.

Assignments for September:

"The Mission of Jesus Christ, Universal Salvation."

Short Talks:

1. Illustrate the evil that results from ignorance in various fields.
2. The nature of sin and its consequences.



Note: These passages supplement the Editorial on "Juvenile Delinquency."

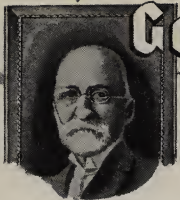
"The child's first school is the family."
—Froebel.

"Your greatest asset is your children. If you have no children of your own, then become interested in the children of others."—*Roger W. Babson in Bulletin issued by the National Kindergarten Association.*

"Enter not into the path of the wicked and go not into the way of evil men.

"But the path of the just is as a shining light, that shineth more and more unto a perfect day.

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs IV.



Gospel Doctrine

GENERAL BOARD COMMITTEE

Gerret de Jong, chairman; William M. McKay, George A. Holt, Joseph Christenson, and J. Holman Waters

LESSONS FOR AUGUST, 1943

MORMON THEORIES OF GOVERNMENT

"Attitude of the Church on War and Foreign Affairs"

Lesson 28. For August 1, 1943

Text:

Lesson 26 of the Manual.

Note to the Teacher:

Wherever this lesson may be discussed, there is probably a war going on. It is not the intention of course, that those who discuss it shall criticize what is done in the prosecution of that war. The members of the class are probably not in possession of sufficient facts to warrant their doing this.

What is intended is, on the other hand, to lay the foundations for a discussion of the basic principles of peace. That is always helpful, even in times of war.

Questions for Discussion:

What is meant by the "foreign policy" of a nation? Name some items in the foreign policy of the nation in which you live. Who is it that decides the foreign policy of your country? Do the people have any say in this decision? If so, precisely what?

What is it that makes the policy toward a foreign government change from time to time? Illustrate this in a concrete way. Be sure to limit this to items in the attitude of your own country.

What is it that brings on wars? Have the causes of wars changed with the years? Illustrate this concretely. In what direction does extreme nationalism look, toward war or peace between nations?

Can you think of a plan for the restoration and perpetuation of universal peace? What are the essential ideas of your plan, taking them one by one? Are they such as to appeal to people generally?

Do the masses in any nation ever want war? Why? Who is it, then, that wants war?

Assignment to be Made:

Try to resolve the religion of Jesus to one

or two points as a minimum, with respect to universal peace, and then bring your findings to the class for discussion. Show how the application of your plan would bring the wished-for result. What part would the individual play in this plan?

The report should not be allowed to occupy much time, unless it fits into the plan of your lesson presentation.

MORMON SOCIOLOGICAL CONCEPTS

"Tolerance"

Lesson 29. For August 8, 1943

Text:

Lesson 27 of the Manual.

Outline of Material:

- I. Meaning of Tolerance
 - a. Works both ways
 - b. Over-zealousness breeds intolerance
- II. Intolerance
 - a. Undemocratic
 - b. Un-Christian
- III. Tolerance
 - a. Persuasion rather than force to be used
 - b. Minimizes difference that exist
 - c. Maximizes things held in common
 - d. Promotes co-operation and peace
 - e. Every one has faults

Note to the Teacher:

The main object of this lesson is to show that while it is relatively easy to believe that all men (which includes ourselves) should be tolerant under all conditions, when we find ourselves in specific situations where we should exercise tolerance, we find it extremely difficult to do.

Additional Readings:

Bennion, Milton "Bible Reading in the Home," in *Instructor* for July, 1942, for some of the scriptural gems held in common by all Christian people. Durham, G. Homer, *Gospel Standards*, pages 259-262, 287-290; Harris, Franklin S., "Unity Through Cooperation," in *World Fellowship*, 1935, pages 882-

889; Smith, Joseph F., *Gospel Doctrine*, pages 337-341; Talmage, James E., *Vitality of Mormonism*, passim.

MORMON SOCIOLOGICAL CONCEPTS (Continued)

"The Use of Leisure Time"

Lessons 30 and 31. For August 15
and August 22, 1943

Text:

Lesson 28 of the Manual.

Outline of Material:

- I. Leisure time
 - a. Should be wisely used
 - b. Should be planned
 - c. To balance periods of work
 - d. Culture mainly built up by leisure time activities
- II. Recreation
 - a. Necessary to maintain efficiency in daily occupation
 - b. Necessary to round out personality
 - c. Does not mean inactivity
 - d. Does not mean the letting down of standards
 - e. Avocations differ of necessity from person to person
- III. Values of good leisure time activities
 - a. Physical and mental
 - b. Social
 - c. Spiritual
- IV. Entertainment and Amusement
 - a. Not to be excessive
 - b. Should have quality
 - c. Should have variety
 - d. For best effects ultimately, should be centered in the home and church

Note to the Teacher:

After the theories involved in the use of leisure time, as discussed in the lesson in the Manual, are well developed with the class, a discussion of practical problems relating to recreation, amusements and entertainment in your own locality should follow. Use the problems suggested at the end of the discussion in Lesson 28 in the Manual as a starting point and a guide.

Since two class sessions are allowed for this material, it would be well to direct the discussion during the first session along the lines of theory and to take up the practical problems the following Sunday.

Additional Readings:

General Boards of Mutual Improvement Associations, *Community Activity Manual*, 1933. Program of recreation and leisure time guidance. Neumeyer, Martin H. and Esther

S., *Leisure and Recreation*, A. S. Barnes and Co., 1936. Sociological aspects of leisure and recreation. Overstreet, Earnest Elmo, *A Guide to Civilized Leisure*, W. W. Norton and Co., 1934. Essays on adventures in spare time, delightfully written. Paugburn, Weaver Wendell, *Adventures in Recreation*, A. S. Barnes and Co., 1936. Prepared for the National Recreation Association. A helpful little book, *Radio Digest*, "How Shall We Spend Our Leisure Time?" *Deseret News*, September 26, 1942. Steiner, Jesse F., *Americans at Play*, McGraw-Hill Book Co., 1933. Recent trends in recreation and leisure time activities. Smith, Joseph F., *Gospel Doctrine*, Chapter VII, pages 320-336. Especially good for defining Latter-day Saint point of view toward leisure time activities, and warnings against bad recreational practices.

MORMON SOCIOLOGICAL CONCEPTS (Continued)

"The Family"

Lessons 32 and 33. For August 29
and September 5, 1943

Text:

Lesson 29 of the Manual.

Note to the Teacher:

Note that the idea of temple marriage is discussed by itself in the next lesson.

Outline of Material:

- I. Marriage
 - a. Necessary for the perpetuation of the species
 - b. Must be regulated by society
 - c. It is not essentially sinful
 - d. A command of God to all who are fit
 - e. Necessary to our salvation
- II. Early marriage
 - a. Benefits of early marriage
 - b. Not to be confused with hasty marriage
- III. Obligations assumed with marriage
 - a. Complete fidelity
 - b. Attempt to establish spiritual companionship
 - c. Children should be welcome
 - d. Children should be properly taught
 - e. Exemplary life to be lived before children
- IV. Status of woman
 - a. Equal with husband as far as marriage is concerned
 - b. Teamwork necessary for ideal home

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(Continued on page 317)

Genealogical Training

GENERAL BOARD COMMITTEE

Mark E. Peterson, chairman; Thomas L. Martin, and
Archibald F. Bennett

SUBJECT: BIRTHRIGHT BLESSINGS

LESSONS FOR AUGUST, 1943

EARLY WELSH CUSTOMS

Lesson 28. For August 1, 1943

References:

Birthright Blessings, Lesson 28; Tacitus, *Annals*, Book XII, Chapters 32-38; Williams, *Eminent Welshmen*, pp. 45-46, 62-63; *Cambrian Biography*, pp. 26-27, 39-40; Rhys and Jones, *The Welsh People*, pp. 41-42, 139; "The Birthright of Joseph the Seer," *Deseret News*, September 10, 1932.

Problem:

To ascertain the trustworthiness of early Welsh pedigrees which connect Church members of today with ancient kings and princes of the Britons or the Cymry.

Topical Outline:

- I. Caradoc, the Captive British King
 - a. British king of Siluria
 - b. Successfully resists Romans
 - c. Final defeat at end of nine years
 - d. Betrayal and captivity
 - e. With entire family taken to Rome
 - f. His manly defense before Emperor Claudius
 - g. His life spared
 - h. Descendants ruled in Britain
- II. Welsh Care of Pedigrees
 - a. Every Briton must show pedigree for nine generations to be acknowledged a free citizen
 - b. Land ownership depended upon kinship.
 - c. Records kept by heraldic bards
 - d. Registered in a book of genealogies
 - e. Pedigree of Jestyn ap Gwrgan
- III. Pedigree of Owain ap Howell
 - a. Preserved in the British Museum
 - b. Owain's descent from Caradoc
 - c. His descent from Beli the Great
 - d. Beli's mother Anna
- IV. Modern Representatives of Welsh Families
 - a. The Prophet Joseph Smith
 - b. Other Church Presidents
 - c. Conclusion from these connections

Study Helps:

1. "Caradog, son of Bran ab Llyr, one of the most illustrious characters in British history, whom the Romans called Caractacus, by which name he is generally known to the world; and celebrated for his magnanimous deportment when carried before the emperor Claudius in the year 52 (A.D.). * * * The history of Caradog is connected with that of his father Bran, under whose name it is further enlarged."

"Bran, the son of Llyr, was the father of the celebrated Caradog, and was himself an illustrious character in British history about the middle of the first century. When his son was treacherously delivered up to the Romans, Bran and all his family were carried as hostages, and remained at Rome, during seven years; at the end of which time they returned, introducing with them the Christian religion into England. An account of this event, Bran is called one of the three blessed sovereigns of the island of Britain. * * * Bran probably died about the year 80."

—(*Cambrian Biography*, pp. 26-27.)

"Caradawg, the son of Bran ab Llyr, whose martial prowess has secured for him immortal renown in the classical records of antiquity, was a prince of the warlike Silures, whom he led against the invaders of his country. His last battle was fought against the Romans, under Ostorius. * * * After a long and obstinate engagement, in which his wife and daughter were taken prisoner, Caradawg was obliged to retreat." (After being basely delivered up in chains to the conqueror in A.D. 51, he with his family was taken to Rome.) "According to Tacitus, the fame of Caradawg had spread to the neighboring countries, and Italy was anxious to see the hero who for nine years defied Roman arms. His magnanimous behavior before the emperor Claudius obtained for him respect and liberty. Here Tacitus ends his mention of him; but according to the Welsh records, his father Bran was taken with him to Rome, where he remained seven years as a hostage, and thence introduced Christianity into Britain." (Williams, *Eminent Welshmen*, pp. 62-63. See also pp. 45-46 for Bran, his father.)

2. One of the Welsh princes of the elev-

enth century, Jestyn ap Gwrgan, was descended in the twenty-ninth generation from the great Caradog (or Caractacus). (Yorke, *The Royal Tribes of Wales*, p. 120.) In the volume, *Llyfr Baglan*, p. 316, appears a pedigree giving the names of his ancestors. A more detailed account is found, giving salient items regarding the history of the ancestor in each generation, in the *Genealogy of Jestyn ab Gwrgan*, apud Iolo MSS. As a sample of such pedigrees we quote a portion from the beginning and another from the portion relating to Caradoc:

"Jestyn ap Gwrgan ap Ithel ap Morgan ap Owen * * * ap Owen ap Cyllin ap Caradoc ap Bran ap Llyr," etc. for 33 generations further.

3. The Prophet Joseph Smith was the 10th great-grandson of Sir Roger Vaughan, who married Gladys, daughter of the celebrated Sir David Gam. Both Roger and his father-in-law lost their lives at the Battle of Agincourt in 1415, leading a body of Welsh infantry and archers. They rescued the king, Henry V, at the expense of their own lives, and were knighted as they were expiring on the field. Sir Roger, in turn was a 7th great-grandson of Jestyn ap Gwrgan (Dunn, *Heraldic Visitations of Wales* I:190; Yorke, *The Royal Tribes of Wales*, pp. 120-124), and hence a direct descendant of Caradoc and Bran the Blessed. He was also a 5th great-grandson of Rhys ap Gruffydd, Prince of South Wales (d. 1197), who was a lineal descendant of Beli the Great, son of Anna, mentioned in the lesson. (See the article, "The Birthright of Joseph the Seer," *Deseret News*, September 10, 1932; *Llyfr Baglan*, p. 206; *Archaeologia Cambrensis*, 4th series, 2: 23-33; *Visitation of Hereford*, 1569, pp. 97, 63; *Visitation of Gloucester*, 1682-3, p. 159; *Parish Registers of Founhope, Hereford*.

ANCIENT IRISH PEDIGREES

Lesson 29. For August 8, 1943

References:

Birthright Blessings, Lesson 29; *Utah Genealogical and Historical Magazine*, 23:1-9; *The Heritage of the Anglo-Saxon Race*, pp. 67-70; Milner, *The Royal House of Britain*, pp. 8-21; O'Connor, *Chronicles of Eri*, II: 87-95; Wills, *The Irish Nation* I:34-36; *Seeking After Our Dead*, pp. 128-129, 118-121; Jeremiah 1:1-5, 10; 32:6-8; 39; 40; 41:10; 43:6.

Problem:

To discover the basic facts behind the Irish tradition of Jeremiah and the "king's daughter" coming to Ireland, and of her becoming ancestress of later Irish, Scotch and English kings.

Topical Outline:

- I. Remarkable Irish Pedigree
 - a. Covering numerous generations
 - b. Great care in preserving them
- II. The Daughters of King Zedekiah
 - a. Survived the conquest of Jerusalem (Jer. 41:10)
 - b. Taken with Jeremiah into Egypt (Jer. 43:6)
 - c. Their father's mother a daughter of Jeremiah of Libnah (II Kings 23:31; 24:17, 18)
 - d. His identity with Jeremiah the Prophet (Joshua 21:8-18; Jer. 1:1; 32:6-8; *Seeking After Our Dead*, p. 119)
- III. Escape of Mulek, son of Zedekiah, to America (II Kings 25:7; Helaman 8:21 cf. 6:10 and Mosiah 25:2)
- IV. Irish Tradition of Ollamh Fodhla
 - a. *Ollamh Fodhla* means in Hebrew "wonderful revealer" or prophet
 - b. *Tamar Tephi*, the "beautiful wanderer"
 - c. She marries the reigning king of Ireland
 - d. New religion accepted and laws identical with ten commandments established
 - e. Tomb of Jeremiah still shown to travelers
- V. Lineage of the Princess Preserved
 - a. Royal lines of England and Scotland traced to this princess
 - b. Apparent fulfillment of prophecy in Genesis 49:10
 - c. Church members also descended from these royal lines

Study Helps:

1. Distinguish between tradition and established fact.
2. Are the cited passages of scripture accepted as fact?
3. Is it definitely known by historians what happened to Jeremiah after he went to Egypt with the king's daughters?
4. Is the story of the migration to Ireland more strange than the story of Mulek, which we accept as fact?
5. Tell briefly the story of the *Lia Fail* or *Stone of Destiny*.
6. Why is it also called *Jacob's pillow*?
7. Where is the stone today and what is its use?

THE ROYAL HOUSE OF DAVID

Lesson 30. For August 15, 1943

References:

Birthright Blessings, Lesson 30; Psalms 89: 3-4, 19-20, 27-29, 36; 132:11-12; I Chronicles 28:4, 5; Matthew chapter 1; Luke chap-

ter 3; Acts 2:29-30; Luke 1:32-33; *Teachings of the Prophet Joseph Smith*, p. 339; Doc. & Cov. 132:39.

Problem:

To demonstrate that the posterity of David has persisted and that the covenants of the Lord with him have not failed.

Topical Outline:

- I. Throne of Israel Given to Seed of David
 - a. Thy seed will I establish forever
 - b. I will * * * build up thy throne to all generations
 - c. If thy children will keep my covenant * * * their children shall also sit upon thy throne for evermore
 - d. David chosen to be king over Israel
- II. Christ to Sit on the Throne of David
 - a. David's sons from Solomon to Zedekiah ruled in Israel
 - b. Mulek son of Zedekiah, migrates to America
 1. Royal blood of David mingled with Nephites and Lamanites
 2. Zarahemla, who was a descendant of Mulek (Mosiah 25:2)
 - c. Christ the legal heir to the throne of David
 1. Line of legal heirs given by Matthew, chap. 1
 2. Lineal line from father to son given in Luke, chap. 3
 3. Two lines merge in Matthan or Matthat
 4. Joseph and Mary first cousins
 5. To be given "the throne of his father David"
 - d. He shall reign over the house of Jacob forever (Cf. Isaiah 9:7)
- III. David by Transgression Deprived of the Kingdom
 - a. Lost the personal blessings
 - b. The Priesthood
 - c. The throne and kingdom taken from him
 - d. David "hath fallen from his exaltation" (Doc. & Cov. 132:39)
- IV. European Royal Families of the House of David
 - a. Children of David to endure forever
 - b. Throne to be built up "to all generations"
 - c. Testimony of a noted Jewish scholar and historian
 - d. Possessed manuscript records and pedigrees
 - e. Fulfilment of the patriarchal blessing of Judah
 - f. Reigning houses of world in great part descendants of David

Study Helps:

1. For a discussion of the pedigrees of the Savior, and their interpretation see the article, "The Lineage of the Messiah," in the *Deseret News*, December 21, 1935. "Both pedigrees purport to be the lineage of Joseph, who was not the actual father of Jesus. Matthew gives the name of Joseph's father as Jacob; Luke gives his father as Heli. It is so obviously impossible for him to have had two different fathers that some have been tempted to discard the two pedigrees in their entirety. * * * When understood in the light of Jewish laws and Jewish practice of genealogy, the two pedigrees appear to be perfectly consistent, and prove conclusively first, that Jesus was a direct and lineal descendant of David; second, that by right of succession he was legally entitled to sit upon the throne of David, his father, and reign as 'King of the Jews.'"

2. In what way has the prophecy in Jeremiah 33:17 been fulfilled?

"For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel."

3. "And unto David were sons born in Hebron: * * * And his second, Chileab, of Abigail the wife of Nabal the Carmelite." (II Samuel 3:3) In I Chronicles 3:1, he is called "Daniel, of Abigail the Carmelitess."

He was considered David's eldest surviving son. Moses Maimonides, the noted Jewish scholar in his commentary on the Pentateuch, calls him "the head of the house of his fathers," meaning the head of the house of David. He says Daniel or Chileab died aged 70 years. From him he deduces a line of descendants of seventeen generations to one Aminidab "who was carried away with Zedekiah to Babylon." His son Judah and grandson Uriah were born in Babylon; the latter "refused to return to Jerusalem." His son David was a servant to King Darius. The pedigree continues eleven more generations to Eliezer "who went to Ecbatana in Media." His son David, he lived 70 years, and was scribe to the synagogue of Jews there; he committed his genealogy to the end of a Roll of the Law." For thirty additional generations his descendants, who are named, with the number of years each lived, continued to be scribes. In the third generation after this David "the synagogue of the Jews migrated to Samarcand." In the 19th generation was "Jonathan, a scribe; he lived 49 years; he had two sons, Joash, a scribe, at Samarcand, and Nabal, who was stolen away and carried to Constantinople and Italy about A.D. 900. He was very learned and for his great knowledge of reading and writing received the surname of Paleologus. He was secré-

tary to several Italian Princes and became a Christian; he settled at Padua in Italy." (*Pedigree of the Duchess of Mantua and Montferrat*, pp. 58-59, ix-x.)

His descendants, as traced in extant pedigrees include Emperors of Constantinople, the Margraves of Montferrat, Dukes of Savoy, Kings of Savoy and Italy (including the reigning house there), two kings of Spain, most of the kings of France from the time of Francis I including Louis XV, XVI, XVIII, Charles X, Electors of Bavaria, the Palatine, Dukes of Parma, Kings of Poland and the queen of the late Franz Joseph of Austria. Another pedigree traces the kings of England and Scotland subsequent to Henry VII of England and James V of Scotland back through Elizabeth of York to Sofia Paleologa, undoubtedly of this same line. In which event, these monarchs and their numerous progeny among the royal families of Europe would also be of the lineage of David. (Turton, *Plantagenet Ancestry*, pp. 3, 192, 208-209.)

EPHRAIM'S PATRIARCHAL BLESSING

Lesson 31. For August 22, 1943

References:

Birthright Blessings, Lesson 31; Genesis 48:1-20; Jeremiah 31:9, 15-21; Hosea 7:8; 9:17; 14:8; Smith, *Bible Dictionary*, p. 283; Doc. & Cov. 64:35-36; 133:26-34; *Utah Genealogical and Historical Magazine* 21:1-4; *Pedigree of the Duchess of Mantua and Montferrat*, pp. xii-xiii.

Topical Outline:

- I. Jacob's Patriarchal Blessing to Ephraim
 - a. Manasseh the firstborn
 - b. Ephraim the younger to be greater
 - c. His seed to become "a multitude of nations"
 - d. Head of a separate tribe in Israel
- II. Ephraim Given the Birthright in Israel "Ephraim is my firstborn" (Jeremiah 31:9)
- III. Prophetic History of Ephraim
 - a. His posterity to be widely scattered
 - b. To be wasted away in captivity
 - c. Wanderers among the nations
 - d. To set up waymarks, and raise high heaps
 - e. To be forgiven after chastisement and repentance
- IV. Later History of Ephraim
 - a. Some of family slain by the men of Gath (I Chron. 7:21-22)
 - b. At Exodus his posterity numbered 40,500 males over 20
 - c. Joshua, a lineal descendant (I Chron. 7:23-27)

- Prince of the tribe of his fathers (Numbers 1:10; 2:18; 7:48, 53; 10:22)
- V. Ephraim's Latter-day Mission
 - a. To stand at the head of all the gathered tribes
 - b. Gathered first to prepare the way
 - c. As servants of the Lord, to crown the other tribes with glory
 1. Building and officiating in temples
 2. To bestow fullness of the Priesthood blessings on others
 - d. The valleys of Ephraim in America
- VI. A Later Chief Prince of Ephraim
 - a. Meaning of the term "chief prince of Ephraim"
 - b. Antenor called "Chief Prince of Ephraim"

Study Helps:

1. "The line of the kings of the Franks stretches further back than any European pedigree, even to Antenor, King of the Cimmerians, on the shores of the Black Sea, who reigned there in the time of the Hebrew prophet, Nehemiah, and whose nation of Israel first then appeared wanderers from the banks of the Araxes, according to Herodotus and Tacitus. The advocates of the Israelitish origin of the Frankish or Germanic nations have here got a point which I question whether some of them will not make much of, as it leads up directly to the time and place where the ten tribes were lost, and leads down to where nations which show a plausible affinity with them and probable genealogical descent are found. (*Pedigree of Duchess of Mantua and Montferrat*, pp. xii-xiii.)

THE BIRTHRIGHT GIVEN TO JOSEPH

Lesson 32. For August 29, 1943

References:

Birthright Blessings, Lesson 32; *Journal of Discourses* 7:289-290; Genesis 30:22-24; chapters 37, 39-50; *Inspired Revision of the Bible*, Genesis 48:3-11; 50:24-34; II Nephi 3:4-24; Deuteronomy 33:13-17; Sayce, *Joseph and the Land of Egypt*, pp. 62, 63; Gayer, *Heritage of the Anglo-Saxon Race*, pp. 26, 27; Ether 13:4-8.

Problem:

To learn what special blessings were pronounced upon Joseph and his lineal descendants who were faithful.

Topical Outline:

- I. Joseph Made a Ruler Over His Brethren
 - a. Dreams of Joseph and their interpretation

- b. The birthright given to Joseph (I Chron. 5:1-2)
- II. Jacob's Patriarchal Blessing to Joseph
 - a. Ephraim and Manasseh to inherit as separate tribes
 - b. Joseph a savior in his father's house
 - c. To be blessed above his brethren
 - d. They to bow down to him from generation to generation
 - e. Joseph to deliver them in the days of their captivity
 - f. To bring salvation unto them
- III. The Prophecy Made by Joseph
 - a. A righteous branch to come of him
 - b. To be carried into a far country
 - c. A *choice seer* to come of his lineage
 - 1. To be called Joseph the son of Joseph
 - 2. To be like unto Joseph of old
 - d. Joseph's seed to be preserved forever
- IV. The Savior of the House of Israel
 - a. Joseph foreordained to this mission
 - b. His seed to perform a like mission to the house of Israel in the latter days
 - c. Mixed itself "with all the seed of man upon the face of the whole earth"
 - d. Most Latter-day Saints are of Joseph

Study Helps:

- 1. Some have wondered that the chosen tribe should be born through an Egyptian

mother, Asenath. Asenath was born of a Shemite family living in Egypt, but she was not descended from that race which had no right to the Priesthood. (See Lesson 2, page 5; Lesson 36, p. 105.)

"Joseph was now thirty years of age, and the Pharaoh bestowed upon him yet another honour. Asenath, the daughter of the high-priest of On, was given him as wife. * * * The priestly head of the state religion ranked next to the Pharaoh, and in marrying his daughter, therefore, Joseph was taken into the very heart of the royal circle. It placed him at once on a footing of equality with the highest nobles of Egypt. * * * It is not needful to believe Poti-pherah, the father of Asenath, was of the Egyptian race. His name—the gift of the sun god—was the Egyptian translation of a Canaanitish name * * * he may have been merely a Semite in an Egyptian dress." (Sayce, *Joseph and the Land of Egypt*, pp. 62, 63.)

"The celebrated Hyksos or Shepherd Kings [were] all of Shemite descent, quite a different race from the native Egyptians. * * * Their high priests were invariably of the blood royal; and Poti-pherah the father of Asenath, must therefore have been a prince." (*Heritage of the Anglo-Saxon Race*, pp. 26, 27.)

Attested Gratitude

(A Sonnet)

By Bertha A. Kleinman

When I have prayed for all my kith and kin,
 For those at home, for those remote and far,
 When I have prayed for pardon for my sin
 And laid my follies bare—just as they are;
 When I have prayed for wisdom to defeat
 The day's exactions, rather small or great—
 Than these—more fervor give me to entreat,
 More deep and contrite zeal to supplicate
 For *gratitude*, the might of *gratitude*,
 In testament whereof I pass along
 Some bounty, some munificence and good
 To heal and mend where things are
 warped and wrong—
 O Thou hast pardon seven fold for me,
 When I attest my *gratitude* to Thee!



GENERAL BOARD COMMITTEE

Carl F. Eyring, chairman; Don B. Colton, William E. Berrett, and A. William Lund

HISTORY OF CHRISTIAN MISSIONARY EFFORTS

Lesson 26. For August 1, 1943

Text:

The Gospel Message, chapter XIV

Objective:

To lead students to see missionary work as a great movement necessary to the spread of the gospel of Jesus Christ in all ages.

Arousing Class Interest:

Step 1. (Two class periods will be used for this subject, hence many problems which may arise in the discussion can carry over to next Sunday and be the basis of further assignments.)

Suggested Class Procedure:

A. The Question Approach

Questions such as the following may arouse interest:

1. Some form of Christianity is found today among practically every people of the entire earth. How has that come about?
2. What Christian denomination has done the greatest amount of missionary work?
3. What Christian denomination has the greatest number of missionaries in the world today? Which of the major churches in the United States is most active in accordance with its numbers?
4. How were missionaries called in the days of Jesus? How were they prepared? How were they instructed?
5. Who were some of the great missionaries in the early church?
6. How have Christian missionary efforts during the past centuries paved the way for Mormonism?

B. The Problem Approach

1. The requirements of members of the Church of Jesus Christ of Latter-day Saints are very high. Very little success has been had in preaching "Mormonism" directly to non-Christian peo-

ple. Efforts to do so in India and Japan met with little success. In general only natives who had formerly accepted Christianity were receptive to Mormonism. In the light of these facts of what great value to Mormonism has the missionary efforts of Catholic and Protestant churches been?

2. According to the Latter-day Saint position actual authority to preach the gospel of Jesus Christ ceased soon after the death of the original twelve apostles. Yet the missionary spirit of the Catholic Church has continued through the centuries. A similar spirit is found among the Protestant Churches. Great missionaries have devoted their lives unselfishly to the cause of spreading the teachings of the Master as they have understood them. How do you account for this missionary zeal? Is there a difference between the missionary spirit of Christian denominations and that of the Mormons?

(Too much time should not be taken with these preliminary questions and problems. When general interest is aroused proceed to step 2.)

The Research Period:

Step 2. (a) Have student reports given. (These should have been assigned the week before, following the suggestions found in lesson 25.) These student reports will serve two purposes: first they will answer many of the questions and problems raised; second, they will give students needed speaking practice.

(b) Have students turn to the Manual, chapter XIV and read silently such material as may not have been covered in the student reports. This may require little reading if the reports have been properly assigned and carried out.

The Discussion:

Step 3. Return to any unanswered questions and problems for further discussion. Invite student questions and comments.

Step 4. Summarize the History of Christian Missionary efforts by placing an outline on the board such as the following:

History of Christian Missionary Work

1. Missionaries during the ministry of Jesus
 - a. The preaching of John the Baptist
 - b. The call of the Twelve to preach
 - c. The call of the Seventy
2. Missionary activity under the Apostles
 - a. The work of Peter and other apostles
 - b. The work of Stephen and Philip
 - c. The work of Paul
3. Missionary Activity of the Catholic Church
(List characters discussed in student reports)
4. Missionary activity of the Protestants
(List characters discussed in student reports)

The Assignment:

Step 5

1. Assign students to report on questions or problems which have arisen during the class and remain unanswered.

2. Assign six students to constitute a panel for the discussion of the problem—"Have the missionary labors of the Catholics and Protestants paved the way for Mormon missionaries?"

3. Have students give short talks on the missionary work of certain great Christian missionaries such as:

- a. Ulfilas
- b. Ansgar
- c. Loyola
- d. Xavier
- e. Las Casas
- f. Marguerite
- g. David Livingstone
- h. Robert Morrison

**HISTORY OF MISSIONARY EFFORTS
SINCE THE TIME OF CHRIST
(Continued)**

Lesson 27. For August 8, 1943

Text:

The Gospel Message, chapter XIV

Objective:

To lead students to appreciate the necessity for long period of preparation before the Church of Jesus Christ could be permanently established in the earth.

Suggested Class Procedure:

1. This period should be used to follow up the unfinished discussion of the previous Sunday.
2. Have special reports on panel discussion.

3. Summarize the findings of the past two periods.

4. Assignments:

Make assignments for the next class period at which time the "Missions of the L.D.S. Church Today," will be discussed.

Suggested Assignments:

1. Have a student give a five to ten minute talk on the "History of L.D.S. Missionary efforts."

Reference: The Gospel Message (Manual) chapter XV.

2. Have a student give a five minute talk on the "Growth of Mission Organization."

Reference: The Gospel Message (Manual) chapter XV.

3. Have a committee prepare a world map showing the location of the various missions of the Church.

Reference: The Gospel Message (Manual) chapter XV.

Berrett, *Doctrine of the Restored Church*, map, page 280.

4. Assign a student to prepare a list of the missionaries from the ward who are now in the field, together with their place of labor.

**"THE MISSIONS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY
SAINTS"**

Lesson 28. For August 15, 1943

Texts:

The Gospel Message, Chapter XV; Berrett, *Doctrines of the Restored Church*, pp. 270-284.

Objective:

To lead students to an understanding of the organization and extent of Latter-day Saint missions.

Suggested Class Procedure:

Step 1. Stimulate general class interest in the subject. The following ways of doing this are suggestive:

A. The Question Approach

Ask such questions as the following:

1. Have the missionaries of the Latter-day Saint Church carried the gospel to every nation, tongue and people?
2. What sections of the earth have Mormon missions reached?
3. When were the periods of greatest missionary expansion in the Church?
4. What is the present organization of a mission?

B. The Problem Approach

1. The missionaries of the Latter-day Saint Church have taken the gospel only to a part of even the Christian

nations of the earth. Two-thirds of the population of the world is non-Christian. How soon will the gospel be carried to "every kindred, nation, tongue and people"?

2. The missionary work of the Latter-day Saint Church has followed rather closely the areas of Protestant population over the earth. How do you account for this? What missions are exceptions?

The Research Period:

Step 2. Having aroused general class interest do not try to find complete answers until the entire class has information sufficient to take part in the discussion. Step 2 should provide this. Have the class now read silently the Manual, Chapter XV. While the class is reading, list on the blackboard the missions of the Church, or outline the organization of a mission, or if time allows place on a previously prepared map, numbers indicating the location of the missions. (Do not name them yet—have the class supply the names later.)

Have special student reports given. Assignments for these should be made one week in advance. Suggestions are found in the previous lesson.

The Discussion:

Step 3. Return to the unanswered questions and problems for further discussion. Invite student questions and comments.

Summarization:

Step 4. Summarize the findings of the class by completing a map showing the location of the missions, or naming them, etc.

(The class might be interested in making a large wall map of the world and placing on it, first the missions of the Church, second pins representing the missionaries from your ward. Such a project might occupy some student or students for several weeks and be of permanent interest to the whole ward. (For information and maps concerning the location of missions, see Berrett, *The Doctrines of the Restored Church*.)

The Assignment:

Step 5. Make careful assignments for the next lesson. The following suggestions may be useful.

1. Have one student (possibly a returned missionary) prepare a chart showing the organization of the mission in which he labored.
2. Have a returned missionary talk 5 minutes on "Local Missionaries in the Missions."
3. Have one missionary, or a committee, prepare a report on the total costs of missionary work (a) to the individual mission-

aries; (b) to the Church; (c) in potential earning power of the missionaries.

"THE RELATION OF THE MISSIONS TO THE CHURCH"

Lesson 29. For August 22, 1943

Text:

The Gospel Message, Chapter XVI.

Objective:

To bring students to an understanding of the many problems involved in the administration of the missions.

Suggested Class Procedure:

Note: Only one class period to be used for this subject.

Arousing Class Interest:

Step 1. Stimulate general class interest in the subject. The following methods are suggestive:

A. The Question Approach:

Interest may be aroused by asking such questions as:

1. Can you trace the line of authority from the President of the Church to the missionary?
2. What missionary work is done by people living in the missions? How are they called?
3. Do missions help support the Church or are they financially a burden to the Church?
4. What contributions from the Church treasury are made to carry on missionary work?
5. What is the total cost per year of carrying the gospel to the world?

B. The Problem Approach

1. In the missions both the missionaries and local people are called to labor in the organizations of the Church. What is their relationship?
2. As fast as the number of Saints in the missions are sufficient and an organization can be effected—branches of the Church are organized, and finally wards and stakes. What is the relationship of the mission to (a) the branches? (b) the wards and stakes within the mission area?

The Research Period:

Step 2. Having aroused general class interest have the special reports given. (See previous lessons for suggestions.)

Ask the class to read silently the Manual, chapter XVI. While students are reading the director should list the missions of the

Church upon the blackboard, write additional questions, or facts, or chart the organizations of a mission, etc.

The Discussion:

Step 3. Return to unanswered questions and problems. Arouse the class to an open discussion by further questions and problems.

The Summarization:

Step 4. Summarize the findings of the class by use of the blackboard.

The Assignment:

Step 5. Make careful assignments for the next lesson. The following suggestions may be useful.

1. Have a student report on the "Bible as the Word of God." (5 minutes)

References: Talmage, *Articles of Faith*, pp. 236-254; *Saturday Night Talks*, pp. 268-277.

2. Have a student report on "The Book of Mormon as the Word of God." (5 minutes)

Reference: Talmage, *Articles of Faith*, pp. 273-282.

UNIT 10. MISSIONARY TOOLS, EQUIPMENT AND TECHNIQUES

"BOOKS FOR USE IN THE MISSION FIELD"

Lesson 30. For August 29, 1943

Text:

The Gospel Message, Chapter XVII.

Objective:

To lead students to an understanding of the relationship of the standard works of the Church and a knowledge of what books may be useful in the missionary field.

Suggested Class Procedure:

Arousing Class Interest:

Step 1. Stimulate general class interest in the subject. The following methods of doing this are suggested:

A. The Question Approach

Ask such questions as the following: (Do not expect complete answers at this time. The teachers should not supply the answers, at least not at this stage of the discussion.)

1. What is meant by the standard works of the Church? Why standard?
2. What is the Latter-day Saint viewpoint concerning the Bible?
3. What contributions does the Book of

Mormon make to the world?

4. What are the contributions of the Pearl of Great Price?

5. What are the contributions of the Book of Mormon?

B. The Problem Approach

1. The Lord instructed Joseph Smith not to organize the Church until the Book of Mormon should be translated and published. Why was the Book of Mormon important in restoring the true Church of Christ?

2. In May 1829, Hyrum Smith, a brother of the Prophet desired greatly to go as a missionary and preach the gospel when Joseph inquired of the Lord concerning the matter he received a revelation for his brother in which we find the following: "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my spirit and my word which hath gone forth among the children of men [Bible] and also study my word which shall come forth among the children of men, or that which is now translating, [Book of Mormon] yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto." (Doc. & Cov. 11:21-22)

Why is the Book of Mormon necessary for the Latter-day Saint missionary?

The Research Period:

Step 2. (a) After arousing general interest have the class read silently chapter XVII of the Manual. (To conserve time the class may be divided and have each section read part of the chapter so that all may make some contribution to the later discussion.)

While students are reading, the director should put additional facts concerning the scriptures on the blackboard to occupy the attention of fast readers.

(b) Have special reports given. (See previous lesson for suggestive assignments.)

The Discussion:

Step 3. Return to the questions and problems used at the beginning of the hour, for further discussion. Invite student questions and comments.

The Summarization:

Step 4. Summarize on the blackboard, with student help, the unique contributions of each of the standard works of the Church. Make a list of additional books which would be useful to missionaries.



Advanced Seniors

GENERAL BOARD COMMITTEE
Lynn S. Richards, chairman; Earl J. Glade, and
Joseph K. Nicholes

LESSONS FOR AUGUST, 1943

YOUR ATTITUDE TOWARD WAR

Lesson 25. For August 1, 1943

Objective:

To help youth attain an attitude toward war that is in harmony with the teachings of the Gospel and that will also help him to cope with the present reality of war.

Method of Lesson Presentation:

This theme is a live issue. We (at the time this writing, and probably at the time of your teaching this lesson) are at war. Boys and girls are at an age to be directly affected by the war. They need our help. We must be thoughtful and prayerful in helping them find solutions to their problems pertaining to war.

I. The Cost of War

- A. Report on the cost of World War I (See Manual, p. 69)
- B. Report on the cost of World War II to date. (See *Reader's Guide*, newspaper and magazine articles)
- C. Other evils of war (See Manual and current magazines and newspapers for illustrations)

A discussion of the costs and evils of war is factual and astounding and should be an excellent way to create interest in our theme. It leads quite naturally to a consideration of the next topic.

II. Some Causes of War

This topic is too complex to understand and explain fully, yet some causes are clear and appropriate for discussion in a class of religion.

- A. Report: "The Causes of War." Enlarge and discuss, emphasizing the following items:
- B. Lack of peaceful ways of settling international disputes comparable to those achieved with modern nations.

Questions:

How do you suggest this problem be solved?

- C. Selfishness

(See Manual, pp. 67-68.)

Questions:

1. Give evidence of national selfishness and its relationship to war.
 2. Give illustrations of personal ambition and lust for power and its relationship to war.
- D Lack of a unifying spiritual ideal to bring good will and peace to the hearts of men. e.g.
1. The Fatherhood of God
 2. The Brotherhood of Man
 3. A brotherhood in Christ

Questions:

1. Do you know any ideal which claims the active allegiance of all men of all nations?
2. Do you believe that peace would exist in the world if all men accepted the Restored Gospel of Jesus Christ?

III. Religion and War

Question:

What does our Gospel teach about war?

- A. God does not cause war

References: See Manual, p. 68; Matt. 22:34-40.

- B. Jesus worked for and taught peace
- Illustrations: Luke 2:8-14; Matt. 5:9; 5:38-48; 22:34-40; 26:51-52; Bennion, M., *Moral Teachings of the New Testament*, chap. XXVIII; Young, *Discourses*, chap. XXXI and Smith, *Gospel Doctrine*, chap. XXIII.

Assignments:

1. How my life has been affected since the outbreak of war! (e.g., at home, financially, vocationally, future outlook, association with friends, etc.) Be careful in making this assignment to make clear the subject matter. We want a student to analyze just what has happened and is happening to his circumstances and thinking as a result of the war so we can be helpful in our next discussion.

2. What attitude can a Latter-day Saint take about participation in war? References: 12th Article of Faith; Doc. and Cov. 98:16, 23-48; Alma, chaps. 43-63.

YOUR ATTITUDE TOWARD WAR (Continued)

Lesson 25. For August 8, 1943

Objective:

To help the student adjust his personal living and attitudes intelligently and in harmony with the Gospel in this present war emergency.

Method of Lesson Presentation:

Our last lesson dealt with so many big issues that there could not have been time to make much application to the immediate problems of the students. We believe it desirable that you continue the theme another week and help the student to stabilize his living and thinking during war time. The opening paragraph in the Manual, p. 67, Lesson 25 bears on this point. Other references and illustrations will be included below.

I. Participation in War

A. Basis

1. Call for assigned report, number II, "What attitude can a Latter-day Saint take about participation in war?" Note scriptural references listed there carefully.

Both the Book of Mormon and Doctrine and Covenants justify a defensive war as a means of establishing liberty and preserving free agency. (Note especially Alma 43:44-49 and 48:11-13, 17-18). Wars inspired by gain, lust for power, revenge, or by evil and hate are wholly evil. Defensive wars, fought for principles of right and freedom, with an aim to establish greater social justice and peace, are evil too, but a necessary and justifiable evil to attain good ends.

B. Attitude in War

"If we must fight, let us fight for principles and not against men—let our heads dictate but not overrule our hearts." (Manual, p. 67.)

II. The Effect of War Conditions on My Life

Introduction: Call for student report: "How my life has been affected since the outbreak of the war." List and discuss the important items brought out in this report. The following ideas are worthy of emphasis:

A. Economic Opportunities

The chances are that your students have enjoyed a wave of prosperity and are tempted to take up with any job that pays the most

money. Here are some questions:

1. What are we doing with the money we are making?
2. How much of it is going into permanently valuable things: vocational training, education, savings, war bonds, other assets?
3. How much of it is being used to help others—e.g., the folks get out of debt, to make living more comfortable and convenient for tired mothers?

Reference: Radio Panel, *Deseret News* (Church Section), Sept. 19, 1942

B. Missionary Opportunities

Questions:

1. How many non-Mormons have moved into your locality?
2. How many do you now contact at work?
3. How can you best be an effective missionary for Christ and His Church?

C. Moral Opportunities

With prosperity, an influx of many people of all types, good and bad, a preponderance of men, and young people away from the stabilizing influence of home and community ties, temptations to do evil and opportunities to be true and strong confront our young people. Raise the problem, and seek solution with the class.

Questions:

1. What temptations are we confronted with increasingly in war-time?
2. How can we fortify ourselves against temptation?

Suggestions:

- a. "It is better to walk around temptation than through it."
—Hugh J. Cannon.
- b. We should clarify our principles of behavior in advance of temptation. (e.g. When should a boy decide whether he should steal, at the moment of temptation in a bank or more objectively before hand? When should a person evaluate chastity, in the hour of temptation or when one can think more clearly and with greater perspective?)
- c. We should study the Gospel
- d. We should maintain activity

in the Church with fine associates

- e. We should engage in wholesome and profitable activities which satisfy our needs for adventure and achievement.

D. Vocational Opportunities

Now is the time to engage in work and study which will (a) Prepare us to be helpful in the war effort and (b) give us skills and knowledge we can use even in peace time.

Illustrations:

References:

Recent sermons and articles on this subject in Church publications.

YOUR ATTITUDE TOWARD CRIME

Lesson 26. For August 15, 1943

Objective:

1. To inspire students to develop moral control within themselves.
2. To lead them to a more intelligent attitude toward criminals.

Method of Lesson Presentation:

This lesson aims to give some factual material and also to help create right attitudes toward crime and the criminal. We begin with the more factual material.

I. Some Facts about Crime

A. The Cost of Crime

Call for student report on this subject. (Note that the figures in the Manual are for the cost of law enforcement and not the total crime bill. Name other costs of crime besides that of law enforcement? How does the crime bill compare with the education bill of the nation?)

B. The Nature of Crime

Questions:

1. What is crime?
2. What is sin?
3. What is the difference between crime and sin?
4. Can one commit a sin without committing a crime?
5. Illustrate what is meant by a criminal act "within the law."

A crime is a violation against the law of the society to which one belongs. Sin is the conscious or wilful violation of that which a person accepts as right. Crime is an act against society (the rights of others); sin is an act against one's own conscience, but usually involves

others (people and God). A criminal act is usually a sin also because it is a violation of standards which the individual has accepted as right.

C. The Causes of Crime

Are people born criminals?

Call for student report.

3. In what sense may one's heredity lead one to be criminal?

It was once thought that criminals were of a certain physical type, that heredity was a major cause of crime. Now criminologists are all agreed that hereditary factors are not specific, and that they cause crime only indirectly as they lay the foundation for anti-social behavior.

4. Name and illustrate some environmental factors which develop criminal tendencies. e.g.

- (1) Lack of ideals strengthened by religious faith and wholesome activities.
- (2) Anti-social attitudes of parents and older playmates.
- (3) Failure to satisfy basic needs of people in constructive and socially approved ways.
- (4) The glorification of crime in literature, newspapers and the movies.

II. Some Attitudes Toward Crime

A. Personal Responsibility for Crime

State the three levels of conduct listed on page 72 of the Manual. Ask the class to illustrate each level. Why is the third level the safest and surest guide to conduct? When should one clarify his attitude toward crime—in the moment of temptation or beforehand? Of what value to us is the covenant we made at baptism and renew in partaking of the Sacrament in keeping us out of criminal behavior. (Note Mosiah 18:7-13 and Moroni 4:3)

B. Social Responsibility for Crime

As discussed above, under causes of crime, crime is an anti-social act and its causes are largely social. Anti-social attitudes result from a failure of persons to find normal satisfactions in a normal social life. Hence, we are all, in a measure, responsible for the crime in the world. Questions:

1. What good social conditions tend to prevent crime?
2. What can we do now in our own family, schools, Church, and community to help prevent crime?

III. Attitudes toward the Criminal

- A. A person should accept full responsibility for his own behavior—no alibis or self-pity.
- B. Sympathy for others involved in crime.

References: John 8:3-11; Doc. & Cov. 1:31, 32; John 15

This sympathy should not be confused with leniency; it is meant to imply intelligent handling of criminals with the desire to rehabilitate them without endangering society.

References:

Bennion, M., *Moral Teachings of the New Testament*, chap. XXVII; Dewey & Tufts, *Ethics*, chaps. III, V-VIII; any good text in ethics or sociology; *Reader's Guide*, "Crime" or "Criminology."

YOUR ATTITUDE TOWARD POVERTY

Lesson 27. For August 22, 1943

Objective:

To show wherein we can help to eliminate poverty through the Gospel and Church of Jesus Christ.

Method of Lesson Presentation:

I. A Definition of Poverty

Questions:

1. What is the sociologist's definition?
2. Call for report: "What are the minimum requirements of decent living today which depend upon financial or material resources?" Get the items on the board with the help of class discussion.
3. What is the relationship between "material" poverty and poverty of the spirit?

II. Causes of Poverty

Questions:

1. Name all the causes of poverty within the individual, you can think of. (a) For which of these is the individual morally responsible? (b) For which of these may the individual not be responsible—e.g., hereditary factors, accident, some diseases?
2. List social causes of poverty. (This might better be given by a

student of sociology as a prepared report.)

III. The Elimination of Poverty

Questions:

1. What are the various ways open to us to treat poverty?
2. Which of these is most fundamental? (Note quotation from Milton Bennion, *Manual*, p. 73)
3. What are the values of impersonal charity, such as our fast offering system (a) to the receiver and (b) to the giver?

IV. The Attitude of Our Church and Its Leaders Toward Poverty

- A. An analysis of Christ's attitudes
- B. Brigham Young's belief and practice
- C. Efforts to eliminate poverty

1. Law of Consecration (United Order), (a brief review of it has already been discussed at length this year as outlined in Lesson 24)
2. Law of Tithing—wherein does it make for greater economic equality?
3. Fast Offering—(a) How does the Fast Offering system function? (b) What are its spiritual and practical values?
4. Priesthood Quorum—What is the function of the Welfare Committee in each Priesthood quorum?
5. Church Welfare Program—Ask the Bishop to come in and explain the working of the Welfare Program

- D. Christian Principles of love, goodwill, co-operation, golden rule, eternal progress, etc.

References:

A. General:

Bennion, M., *Moral Teachings of the New Testament*, "Conclusion"; A good sociology text; Stewart, Walker, McGavin, *Priesthood and Church Welfare*, pp. 1-62 and 252-300.

B. Scriptural:

Contrast Mark 10:17-25 and Matt. 6:19-24; Matt. 20:1-15; Alma 1; Jacob 2:17-21; Doc. & Cov. 56:16-20.

YOUR ATTITUDE TOWARD GOVERNMENT

Lesson 28. For August 29, 1943

Objectives:

1. To increase our appreciation of the value and importance of secular government.
2. To teach the L. D. S. attitude toward government

Method of Lesson Presentation:**I. The Nature and Importance of the State**

Most of us take the state (government) for granted. An occasional political campaign interests us; taxation may become a matter of personal concern; or newspaper accounts of unusual political happenings may arrest our attention. This lesson gives us an opportunity to help our young people realize the tremendous value of the "democratic" state to all who live within its boundaries. Let this be our first aim!

A. The State—the most all-inclusive social institution**Questions:**

1. What is a social institution?
2. Name all you can—e.g., family, church, fraternity, or club, an industry, school
3. Which is the most inclusive? Which do you belong to (a) for the longest period of time and (b) involuntarily? (See Brother Bennion's statement in Lesson Manual, pp. 77-78)

B. Values of Government**Questions:**

1. Why is government of some kind always necessary? (See John Locke's statement)
2. Why are you glad that you live under your government? Divide the blackboard into two divisions. Head the one, "Benefits of Government to Me," and the other, "My Obligations to Government." With the help of the class fill out each column and let the class weigh the values of government.

II. Religion and the Law of the Land**Question:**

What does our Church teach about the law of the land?

A. Obedience to Law

References: 12th Article of Faith, Doc. & Cov. 28:21-23; Talmage, *Articles of Faith*, chap. 23.

B. U.S. Constitution inspired of God

References: Manual, p. 77, and Lesson 21.

C. Separation of Church and State

References: Doc. & Cov. 134:

D. Conflict between allegiance to the state and to one's religious faith**Questions:**

1. What alternatives present themselves when conflict arises? (See Manual p. 78).
2. What has been the policy of the Church in the past?
3. How can and should Latter-day Saints exercise religious influence on governmental affairs?

References:

M. Bennion, *op. cit.*, chap XXVII, Division E and Commentary; Talmage, *Vitality of Mormonism*, chap. 50; others included in topics above

GOSPEL DOCTRINE

(Continued from page 303)

Lesson Development:

It is easy for the teacher to make the mistake of thinking that marriage is such a common subject, and that he already knows so much about it, that he can easily go before the class and lead the discussion. It is quite imperative, however, that he study carefully the discussion in the Manual lesson, and read as many of the "Additional Readings" as possible, if his mind is to be refreshed concerning the principles that of necessity must be discussed in a profitable lesson on marriage and the family.

Additional Readings:

Durham, G. Homer, *Gospel Standards*, pages 150-159; Harris, F. S., and Butt, N. I., *The Fruits of Mormonism*, Chapter 10; Smith, Joseph F., *Gospel Doctrine*, pages 272-304; Talmage, James E., *Vitality of Mormonism*, pages 220-223; Widtsoe, John A., *Discourses of Brigham Young*, pages 194-218; *Program of the Church*, pages 74-80.

Note:

For the benefit of adult non-members of the Church who attend our Sunday Schools, we suggest that the materials given in the Manual and *The Instructor* for the Gospel Doctrine Department for this year be supplemented wherever possible with references to corresponding doctrines contained in the Bible. This will make it clear to strangers to our principles that we have not discarded the Bible as a source of truth in religion and inspiration to spiritual living.

The messages of the Prophets of the Old Testament will be the subject of study for 1944 in the Gospel Doctrine Department.



Seniors

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LESSONS FOR AUGUST, 1943

THE GOSPEL

Lesson 28. For August 1, 1943

Problem:

Youth must be led to see that the Gospel is the perfect way of life and its rewards are tangible and sure.

Objective:

To make the Gospel plan so plain that pupils will be inspired to live it in every detail.

Supplemental and Enrichment Material:

"The home is the place to teach the Gospel, by precept and example, and above all by practice, by living our religion. If this is done in the home, we need have no fear of the faith of the coming generation and may be assured that our children will love and practice the Gospel."—*President Heber J. Grant.*

"Those who accept official positions and the responsibility of leadership must be examples in their earnest attempt to live the Gospel and to perform their duties promptly and properly. Officers should inform themselves carefully concerning the duties of their office."

"Some years ago, in Nauvoo, a gentleman in my hearing, a member of the Legislature, asked Joseph Smith how it was that he was able to govern so many people, and to preserve such perfect order; remarking at the same time that it was impossible for them to do it anywhere else. Mr. Smith remarked that it was very easy to do that. 'How?' responded the gentleman: 'to us it is very difficult.' Mr. Smith replied: 'I teach them correct principles, [the Gospel] and they govern themselves.'"—*John Taylor.*

From the above quotation it is quite evident that knowing and living the principles of the Gospel insures freedom and peace.

In establishing the Gospel plan among men on earth. "Four great objectives have been set up for the quorums of the Priesthood:

1. To become better acquainted, through

careful study, with the doctrines of the Gospel and their application to life.

2. To render regular service to the Church.
3. To care for the personal welfare of every quorum member, temporally, intellectually, and spiritually.
4. To engage in miscellaneous activities, socials, outings, etc., etc. by which the quorum members may find outlets for their normal social needs, give employment to their families, and extend their companionship with other quorums and groups within the Church."—*Improvement Era*, 1938.

"It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe to the articles of adoption to enter therein. . . . If you live up to these principles [of the Gospel] how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. Females, [spoken to the Relief Society] if they are pure and innocent, can come in the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come before God; if we would come before God, we must keep ourselves pure, as He is pure."—*Joseph Smith, the Prophet.*

Questions and Problems:

1. Read Romans 1:16. Just what would Paul include in the Gospel?
2. In your opinion, what is the most difficult part of the Gospel to live?
3. List ways in which one who lives the Gospel requirements receives rewards daily.
4. List ways in which the Gospel really concerns our daily activities.
5. Some one said, "I would live the Gospel, but it interferes with too many pleasures." What pleasures could be meant?
6. Is one happier, or less happy, who lives the Gospel requirements? Give good reasons.

7. How is the Church related to the Gospel?
8. What is the Gospel?

Additional References:

Bible, Matthew 11:5; Mark 1:1; 8:35; 10:29; II Corinthians 11:4; Ephesians 1:13; 6:15; 19; *Articles of Faith*, James E. Talmage, Chapters 3-12; *Doctrines of the Restored Gospel*, W. E. Berrett, Chapter 6; *Priesthood and Church Government*, John A. Widtsoe, see index; *The Progress of Man*, Joseph Fielding Smith, see index; *Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, see index.

HOW THE GOSPEL SPREAD

Lesson 29. For August 8, 1943

Problem:

Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) The Latter-day Saints declare to the world that Jesus will reign personally on the earth, and that the time of His coming is near at hand. How can we harmonize the two statements? We are few in number, the world is large, and people numerous. How then, can the Gospel be carried to all nations before His coming to reign on earth?

Objective:

To develop and intensify faith and confidence in the promises of the scriptures concerning the spread of the Gospel and the second coming of Christ.

Supplemental and Enrichment Material:

Prophets declared that the Israelites would return to Canaan. But they were a nation of slaves thoroughly entrenched in Egypt. It seemed impossible to move them—they did return and the scriptures were fulfilled.

The Prophets said Israel should be scattered among all nations. At that time it seemed impossible, but they have been scattered among all nations. Joseph Smith said that the Saints would go to the valleys of the mountains and there become a great and a mighty people. Nothing could have seemed less likely to happen than the fulfillment of this prophecy, but we are in the valleys of the mountains and are a great and a mighty people.

In like manner the words of Jesus and the prophets concerning these last days shall be fulfilled every whit no matter how impossible they may seem at the present. Let this

be the object of this lesson to firmly establish faith in the minds of the young people, that God will finish what He has begun—the prophecies shall not fail.

"The promise has been made to the . . . children of Israel, . . . that in the last days they shall be gathered to form peoples of power and influence.

"The promise has also been made that in the last days the lost tribes of Israel shall be found and returned to their brethren, the Jews, to win the blessing of their great ancestor (Abraham). This promise seems also to be in process of fulfillment. A world-wide study, still in full operation, has shown that the blood of Israel is widely scattered among the nations of the earth, so widely indeed, that perhaps no nation is devoid of it. . . . In one way or another the lost tribes will return or are returning to claim their ancient privilege—the Gospel and the Priesthood. . . .

"When the last days approach the end, the true Ruler of the Earth will appear to take possession of His own. Jesus the Christ will come to reign personally upon the earth. . . . To this joyful association with our Leader, our Elder Brother, every Latter-day Saint looks earnestly forward."—John A. Widtsoe.

Questions and Problems:

1. A gentleman was heard to say: "Why spend so much time and money on missionaries and missions? If people want to know about our doctrine, let them come and find out. How would you answer him?"
2. Besides by missionaries, in what other ways is the Gospel being taught? List them.
3. Which of these is right? Through wickedness and inactivity men say "Stop the progress of the Church"—or "Men may retard the progress of the Church." Give good reasons.
4. What, if anything, may other Christian churches, besides Latter-day Saints, be doing to spread the Gospel?
5. Why are there no missionaries in Europe now (1943)? Who is to blame for the condition, God, or the people?
6. Have all people in Europe heard the Gospel?
7. What will become of the Saints who were converted there?

Additional References:

Articles of Faith, James E. Talmage, chapters 10, 11; *Current Gospel Questions*, John A. Widtsoe, chapter 11, very good, read it; *Gospel Doctrine*, Joseph F. Smith. See index. Many good references. *Priesthood and Church Government*, John A. Widtsoe. See

index. All good. *Doctrines of the Restored Church, W. E. Berrett.* See index, "Church." Much good material.

HOW THE GOSPEL SPREADS

Lesson 30. For August 15, 1943

Problem:

The Gospel of the Lord Jesus Christ is contained in the Bible; Christian ministers of various denominations, all over the world are teaching these principles, while the people may read for themselves out of the scriptures. Is this partly what Christ meant when He said, "This Gospel of the kingdom shall be preached in all the world as a witness"?

Objective:

To help young people to have faith in the future, and inspire them to be prepared to help spread truth.

Supplemental and Enrichment Material:

"As compared with the 'harvesting' of the old days, when hundreds were brought into the Church at once, the present-day missionary must be content to glean! The increase of the Church is nearly 25,000 persons a year, but about two-thirds of that number include children of members. The other one-third are converts made by missionaries at home, in the Stakes, and out in the field.

"The 1941 missionary faces his greatest problem in making an appeal to people which will first attract their attention and thus open the way whereby the Gospel might be explained. The radio is used extensively. Choirs, choruses, musicals, plays, and speeches are broadcast to arouse interest and break down prejudice. Missionaries play baseball, basketball, tennis, football, and even wrestle in their efforts to make new friends for the Church. Exhibits are conducted at fairs and in other advantageous places. Guide service property attractive to tourists."—Sunday School Junior Manual 1940-41.

"Thousands of people from all parts of the world yearly visit Latter-day Saint temple grounds, particularly Salt Lake City, Canada, Arizona, and Hawaii. Here the Gospel is explained to them and Gospel literature is distributed. We cannot fully estimate the value of this missionary service to the world. Uncounted thousands thus hear the Gospel under favorable conditions and tell others about it. He that is so warned warns his neighbor."

"The increased membership of the Church, in 1937 about 750,000 on record, has, of course, overflowed the original boundaries of

'Mormon' western settlement. This in turn has led to a modification of the principle of gathering. Latter-day Saints are now advised to remain where the Gospel finds them. . . . This is resulting in units of Latter-day Saints in many countries in which the restored Gospel has been preached.

"This increase of membership and spread of the Church has also led to the formation of many new wards and stakes, far from the headquarters of the Church. The number of stakes in 1937 is 118, with no promise of cessation."—John A. Widtsoe.

"The strength of the Church may be measured by its missionary activity. . . . The officers and teaching force of all the auxiliaries number more than 90,000. All are voluntary workers serving at the call of the Priesthood without thought of compensation other than the joy which comes from service. . . . It is reassuring that at the end of more than a century, the missionary spirit has not abated, but the work of teaching the world the Gospel is being carried forward with greater vigor than ever."—W. E. Berrett.

Questions and Problems:

1. It would seem that ways, means and methods of doing missionary work have greatly been changed and modified. List as many reasons as possible why.
2. Converts no longer gather to the central body of the Church. How may this greatly assist in the spread of the Gospel?
3. The early missionaries vigorously used the Bible to prove their doctrine. Scriptures always are important, but people rely less upon the Bible now than in times past. Why?
4. Utah is quite central in America between the East, West, North and South. Most tourists pass through Utah. How is this condition favorable to spreading the Gospel?
5. There are still thousands of Mormon converts in Europe and other parts of the war-stricken world, but there are no missionaries among them. How do they carry on?

Additional References:

Bible: Revelations 14:6-7; Matthew 24: 10-14; Micah 4:1-2; Book of Mormon, II Nephi 30:1-8; III Nephi chapter 21; Doctrine and Covenants, 88:81-84; *Program of the Church*, John A. Widtsoe, chapters 38, 39; *Doctrines of the Restored Church*, W. E. Berrett, chapters 12-13; Sunday School Senior Manual 1940-41, pp. 53-65 (good).

RELIGION

Lesson 31. For August 22, 1943

Problem:

If religion is a personal matter pertaining to the inner life, of what real value are ordinances, tithes and attendance at Church? Just how are these things related to active religion?

Objective:

To help young people realize that religion is their own personal problem. Help them to see that the principles and teachings of Jesus as set forth in the New Testament, and as restated in the ideals and teachings of the Church of Jesus Christ of Latter-day Saints, have been proved to be the most perfect standards of life.

Supplemental and Enrichment Material:

"Let there be no compulsion in religion, whoever, therefore, shall believe in God—he will take hold on a strong handle that shall not be broken."—*Islam Proverb*.

"If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage."

"If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."—*Hindu Proverbs*.

"Our religion is not alone sentiment—singing and praying. It takes the form of constructive pity. We demand that love of God shall find expression in love for man. We stand for service, sacrifice and brotherhood. These are necessary to the moral, social, and religious life of each country. In this day when money, nationalism—everything has failed, try religion to achieve true liberty."—*Avangeline Booth*.

Someone asked a "boon-again" Scotchman if he was on his way to heaven. "Why, man," he replied, "I live there." That is religion.

If religion were nothing more than a word found in a book, a definition in a dictionary, or an abstract idea in someone's head, it would not move the souls of men as it does and has done. Any force which will work such varied and fundamental developments in a man's life as to cause him to repent of pride and conceit, to become humble and self-forgetful, to overcome suffering and despair, . . . to gain hope, faith, and courage where once cynicism and discouragement obtained, and to give freely of time, money, and talent, must be closely related to life. Such a force must be life."—*Lowell L. Bennion*.

Professor James said, "The best fruits of

religious experience are the best things history has to show. The best fruits of religious faith are those which have come from the Christian religion. The best fruits of Christian religion have come from the personal influence and inspiration of its founder, Jesus Christ. When cut loose from His personality, it instantly degenerates."

"Religion can never be passive—it must be active or it is not religion at all. A preacher who found no one at prayer meeting began to toll the bell vigorously. People came rushing in and asked, 'Who is dead?' 'The Church is dead,' the preacher replied. Religion must be active to be alive."

"'I am come to found a new religion,' a man said to Talleyrand. 'Then there is one thing you must do,' the statesman replied, 'You must allow yourself to be crucified, and you must rise again.' All of Christ's religious teachings are based upon His life, death and resurrection."

"Since religion is founded in truth, the present principles of religion can never change, but new ones may be added with the progress of time. The application of the principles of truth to human needs must of course be varied as needs change. The real function of religion, then, is to be useful to man. . . ."—*John A. Widtsoe*.

Questions and Problems:

1. Is this true? If so, why? "As the North star was a safe guide to the ancient mariner, so true religion will safely guide the traveler through life."
2. On the board make a list of various hopes and blessings we now enjoy as a result of our religion—the Restored Gospel. Now erase them one at a time. How much of the joy of living is eliminated with each item erased?
3. On the board put a list of men's occupations. Can religion be associated with each of them? What will religion do to strengthen or modify each one of the occupations?
4. Today a man said, "Though my brother and I are not in the same business, we have had a joint bank account for years without the slightest discord." Does religion have anything to do with it?
5. Review your actions for the past week. Has your religion in any way influenced your activities? If so, list ways thus influenced. Have pupils try it. Go carefully over all material, supplemental and manual. Try to formulate a question or problems for each author's contribution.

Additional References:

Bible, Acts 9:6; Psalms 100:2; I Corinthians 13:3; James 2:20-26; See Book of Mormon and Doctrine and Covenants indexes; *Program of the Church*, John A. Widtsoe, chapters 1, 2, 3; *Articles of Faith*, James E. Talmage, pp. 429-431; *Discourses of Brigham Young*, chapter 1; *A Rational Theology*, Chapter 1.

PRACTICAL RELIGION**Lesson 32. For August 29, 1943****Problem:**

We are accustomed to think of a religious person being mainly interested in Church duties and responsibilities. Are all five of the divisions mentioned in the Manual of equal importance? If you think one is more important than another, which would you put first? Rearrange the five qualifications in descending order of importance as you think of them.

Objective:

To help young people see that religion takes account of every day and every action in life. Religion is life—it is the very thing we need and want most. "Pure religion, and undefiled before God," bring joy, peace, and contentment.

Supplemental and Enrichment Material:**My Prayer**

"For the gift of strength and health,
And for friendship's boundless wealth,
For the power to think aright,
And for religion's guiding light—
I thank Thee."

Religion has its foundation in faith in God.
"It is faith, the feeling that there is a God.
He reigns and rules out of this low world."

—Robert Browning.

"True merit is like a river; the deeper it is the less noise it makes."—*Halifax*.

That is also true of sincere religion.

"True religion like faith, exists in the individual mind. Its outward manifestations are good deeds, kind words, a cheerful countenance, and a love of fellow men."

"Religion, when properly understood, comprehends the entire system of universal truth; it encompasses everything worthy of acceptance. Hence, the religious man who possesses the proper conception of his own field of learning will accept everything that is true."

—F. G. Pack.

"Why have a religion at all? The answer lies very largely in the fact that mankind cannot get along without one. Every nation,

tribe, or community, however primitive, has been found to have some kind of religious system. History teaches us that man is in his nature a religious being—he must devote himself to some kind of worship. . . .

"A man's religion is a guide to his spiritual life. It points the way to a fuller understanding of God's dealings with the world and helps man appreciate his relationship with his Heavenly Father and with his fellow men. To say that there is no need of religion is in a large measure to leave man to search out alone his spiritual way through a most complicated and entangling world. There are problems on every hand for which only religion can offer a solution. . . .

"Gladstone, one of the greatest men England has produced, when considering the importance of religion in a young man's life, gave expression to this thought: 'It is a dangerous thing for a young man to start out in life without the thought of God. And the stronger that thought the greater his claim to success, to happiness.' . . .

"Such statements coming as they do from statesmen and military leaders, indicate that men of affairs see the need of religious devotion—of a strong trust in God. They point the way to all young men."—*Adam S. Bennion*.

Questions and Problems:

1. How do you explain the fact that wild, uncivilized tribes all have some form of religious worship?
2. Mormonism teaches eternal progression. Show how this fact makes it particularly important that we should study our religion.
3. Appoint one or more students to ask leading men of the community their opinions on the importance of religion, and report later.
4. Which church has the better claim—the one that asks for much service from its members or the one that asks for little? Why?
5. A bank can pay interest only on money that has been deposited; show that this same truth applies to religion—it can pay only as people put their hearts into the work.
6. It is necessary for athletes to keep training. How far is this true in religion?

Additional References:

Articles of Faith, James E. Talmage, Chapters 22, 24; *Readings Religious Education*, Adam S. Bennion (Junior Seminary Text) Chapters 1-3; *Program of the Church*, John A. Widtsoe, Chapters 1-3; *A Rational Theology*, John A. Widtsoe, Chapter 1.

Advanced Juniors



GENERAL BOARD COMMITTEE
Wallace F. Bennett, chairman; Wendell J. Ashton,
Kenneth S. Bennion and Edith Ryberg

LESSONS FOR AUGUST, 1943

MEN IN REVOLT

Lesson 25. For August 1, 1943

Objectives:

1. To introduce the boys and girls to the causes of the Reformation.
2. To teach moral courage.

Method of Lesson Presentation:

This lesson is a transition between the Apostasy and the Reformation. As such it should build on and enrich the lesson of a week ago, and at the same time, lay a foundation for a better appreciation of the Reformation. This should be your first objective—to give historical perspective.

The men discussed in our lesson were men of courage and high purpose who sacrificed much to do that which they believed to be right. Our second objective should be to inspire class members with an admiration for these men who struggled for truth and right.

I. The Setting

In the late Middle Ages—11th and 12th centuries—the Roman Catholic Church held sway in Western Europe. There were no Protestant Churches to contest her position. There were, however, men growing up within this powerful Church, who were greatly displeased with some things in their own Mother Church. They raised a voice of protest.

Questions:

1. What were the names of these men?
2. What did they find wrong with their Church?
3. What did they do about it?
4. What happened to these men?

II. Men in Revolt

Write these questions on the board. Show or sketch a map of Europe, writing in the names of Peter Waldo, John Wycliffe, and John Hus in the countries where they lived. With this much stim-

ulation, have the class read the Manual. Enrich their reading with your own knowledge, pictures, and emphasis. Remind the class of the unusual conditions, such as: no Bible to read in the native tongue; very very few people able to read; religion, given to the people by the clergy who did the studying and thinking largely for them.

III. Results

To summarize this lesson, ask the class to name the things which these men accomplished through their efforts. Be ready to enrich their answers with ideas like the following: (1) Common people introduced to the Bible in their own language. (2) People began to think for themselves in religion. (3) Men had dared to revolt against a powerful Church. (4) Other men were inspired to speak their minds.

References:

The lives of these men—Waldo, Wycliffe, and Hus may be found in the *Encyclopedia Britannica* or in Hastings' *Encyclopedia of Religion and Ethics*; McNeil, *Makers of Christianity*, Vol. VI; Lord, *Beacon Lights of History*; Lindsay's, *History of the Reformation*; or in McGiffert, *Protestant Thought Before Kant*. Remember, children like detail, imagery, adventure. There is plenty of all of these in the lives of these men.

LUTHER DRIVES NAILS INTO A CHURCH DOOR

Lesson 26. For August 8, 1943

Objective:

To reveal the values and good achievements of the Reformation as it was successfully begun by Luther.

Method of Lesson Presentation:

This and our next lesson discuss the Reformation, its values and limitations. In this first one our chief aim is to tell the story of Luther's work in as interesting a way as pos-

sible. The following Sunday we shall analyze and evaluate his work.

I. Introduction—Some Fruits of the Reformation

Let us begin the lesson by bringing it right home to the class members. Ask them, each in turn, (1) to name the nationality of their forefathers who were converts to the Latter-day Saint Church. As they are named, list the nationalities on the board, adding a check for each repetition. This will give you a cross-section of all the nationalities represented in the room. (2) Ask the class to name the religion of these first converts before they accepted the Gospel. Make a list of these.

With this information available, sketch or produce a map of Europe in which nationality and religious affiliation are shown. *Catholic Countries* are mainly Italy, Spain, Portugal, France, Southern Germany and what was Austria, and much of Ireland. *Lutheran Countries* are two-thirds of Germany, and much of Norway, Sweden, and Denmark. *Calvinist Protestants* include many in Holland, England, Scotland, Switzerland, French Protestants.

II. Luther's Reform Movement

If students have enjoyed this graphic survey of the nationality and faith of their fathers, perhaps they will be sufficiently motivated to study the Manual to learn how the Reformation came about. The alternative procedure would be for you to tell some interesting things about Luther, locating his place of birth (Eisenach), place of rebellion (Wittenberg), and place of trial (Worms) on the map; and let all of this background lead to some thoughtful discussion of such questions as:

1. What things in the Catholic Church did Luther wish to reform? (Not doctrines, but practices, such as indulgences and worldliness.)
 2. What did he do?
 3. What were Luther's achievements?
 4. Why was he successful?
- (Stress historical and political reasons as well as personal and religious. See Manual, p. 58.)

References:

McNeil, *Makers of Christianity*, Vol. II, chap. VII; Lindsay, *History of the Reformation*, Vol. I, Bk. II; and references listed in last lesson, especially the *Encyclopedias*. Some detailed information on the Crusades, Renaissance, Discoveries, Rise of National States, and the Invention of Printing as they

relate to the success of the Reformation would provide interesting, concrete material. Study one of these movements.

NEW PATCHES ON OLD CLOTHES

Lesson 27. For August 15, 1943

Objective:

To help the student recognize the Reformation for what it was: a strong protest against the Mother Church (Catholicism) but not a restoration of the true Church of Jesus Christ.

Method of Lesson Presentation:

In this lesson we wish to help the student evaluate the Reformation as fairly and honestly as possible. The best way to do so is to let the Reformation speak for itself. What was Luther's intention? Did he succeed? His work was one of reformation rather than restoration. This was his intent and, to some extent, his achievement. How shall we interest our students in the Reformation? How shall we bring it down to their experience and present interest?

I. Analogies—Remodeling an Old House, Patching Old Clothes

Without saying a word about the Reformation, ask the class: (1) Which would rather do with a given amount of money, build a new house or remodel an old one? Let the boys, especially, discuss the problems involved. Then ask the girls: (2) What troubles would you run into patching new cloth to old thread-bare clothes or (3) in putting fresh fruit into old fruit bottles which had not been washed clean?

Take your time with these analogies, then compare the Reformation with them in a general way.

II. Luther's Intentions

Luther set out to reform the Mother Church. He had no intention of changing any basic teachings or doctrines of the Catholic Church. It was only after he had been excommunicated that he began to build a new church with some important changes in doctrine.

III. The Results of the Reformation

- A. Good ones
- B. Limitations

Study the Manual, Lesson 27, and references given below. Encourage students to read their Manuals in class in supervised study. List on the board, in two opposite columns, some values and limitations of the Reformation.

Comment on the need for a restoration—for a thorough-going reconstruction of the

Primitive Church of Christ in which the elements of the Church developed in Manual, Lesson 21, would be present.

References:

McGiffert, A. C., *Protestant Thought Before Kant*, Scribner's 1936, pp. 1-99 (Background for the teachers); Tanner, George S., *Comparative Christian Religions*, chap. 14; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 238-241; Bennion, Adam S., *What It Means to be a Mormon*, chaps. 8-10.

BIBLICAL PROPHETS FORETELL ZION

Lesson 28. For August 22 and 29, 1943

Objectives:

1. To review the history of Ancient Israel for the purpose of relating it to the Restoration.
2. To show how Ancient Biblical prophets looked forward to the day of Restoration.

Method of Lesson Presentation:

Preview of coming lessons: The remaining lessons of the year treat the subject of the Restoration; or more accurately stated, they lay a background for a fuller appreciation of the meaning of this great event. The next three lessons, nos. 28, 29, and 30, go back into Bible and Book of Mormon history and try to tie our entire religious history together in one. At first glance, it may seem strange that we should jump from Luther back to Abraham, Isaac, and Jacob. Upon reflection, however you will see the value, we believe, of relating the Restoration to the ancient prophets as well as to the Primitive Church of Christ.

Lesson 28 has too much material to cover adequately in one lesson period. Our course of study allows us to take two Sundays to develop this lesson. We suggest that you spend the first in explaining what we mean by the people of Israel and in tracing their development; the second Sunday, you can tell of the downfall of Israel and of the prophetic promises of her restoration in the last days.

I. The Israelites

Your students have probably not studied the Old Testament since they were in the First and Second Intermediate Departments, ages 10 and 11. This lesson will not only be a review but also build on their knowledge acquired at that time. To create a maximum amount of interest and participation, we suggest you develop this lesson in the nature of a quiz program. Divide the class into two groups. Fire questions alternately at them about the

Old Testament, the Israelites, and their history. At the conclusion of the quiz refer them to the two charts in Lesson 28 of the Manual, on pages 61 and 62. These charts will summarize much of the quiz, and give them perspective. (In the chart on page 61, "Tribes of Israel" and "about 2100 B.C." should be interchanged.)

Your quiz program may be even more successful if it is planned and conducted, under your direction, by two or three of your students. Warn the class a week in advance; give them references to read. The following are some suggestive questions:

- A. On the Origin of Israel
 1. Abraham left his homeland of to come into a land called
 2. His brother, ..., came with him.
 3. Abraham had two sons named and
 4. Isaac married
 5. Their children were and
 6. The name Israel was first used to name
 7. Israel had sons.
 8. Moses was or was not one of them.
 9. Jacob's sons were born in
 10. They died in etc., etc.
- B. On the History of Israel
 1. How did the Israelites come to live in Egypt?
 2. Why did they leave Egypt?
 3. Name three men who were instrumental and prominent in leading them back to and into Canaan—(Moses, Aaron, Joshua)
 4. Who were the judges?
 5. Name the great kings of United Israel. (Saul, David, Solomon)
 6. Why was Israel divided?
 7. What were the names of each kingdom? (Kingdom of Israel in North and Kingdom of Judah in the South)
 8. What happened to the Northern Kingdom?
 9. What happened to the Kingdom of Judah? etc., etc.
- C. On the Old Testament
 1. The Old Testament tells about the religious life and history of the people?

2. It was written in language
3. It was written by the people.
4. Name 10 books out of the 39 to be found in the Old Testament.
5. Which books are included in the Law of Moses? (The first five)
6. What is a proverb?
7. What is a Psalm?
8. Name a Psalm in the *Deseret Sunday School Song Book*. ("The Lord is My Shepherd.") etc., etc.

Have a few Bibles in class for the students to examine following the quiz.

II. The Downfall (Dispersion) of Israel

On Sunday, August 29, discuss the downfall of Israel and the promise of her restoration.

A. The Kingdom of Israel (Northern Kingdom)

Israel was divided in about 937 B.C. into the Kingdom of Israel and the Kingdom of Judah. Israel fell to the Assyrian Empire in 722 B.C. This marks the end of Israel as a nation. The "ten tribes" were lost to history.

B. The Captivity of Judah (Southern Kingdom)

Judah fell to the Babylonian Empire in 586 B.C. Many Jews were led away to Babylon. Some were permitted to return to Palestine in 538 B.C. Under Persian rule.

C. The Lehi Colony

Just before the Babylonian defeat of the Jews, Lehi and his colony were led to America and the House of Israel became even more widely dispersed. It is well to link Lehi's exodus with the widespread dispersion of Israel going on at this time.

III. The Great Prophets of Israel Predict Both the Dispersion and Restoration of Israel

Introduce the class to at least the great literary prophets of Israel whose writings tell of the dispersion and restoration. If you will have a chart of Israel's history on one side of the board and the names of important prophets opposite, showing where they come into the picture, it will be helpful. See Manual, p. 62 and the prophets and their dates below:

Moses—1400 B.C.

Samuel—1040 B.C.

Elijah—875 B.C.

Amos—750-745 B.C.

Hosea—745-735 B.C.

Isaiah—740-690 B.C.

Micah—Younger contemporary of Isaiah

Jeremiah—626-586 B.C.

Ezekiel—597-550 B.C.

References:

Genesis, chaps. 12 to 50; I Samuel; Amos; Talmage, *Articles of Faith*, chaps. 17 to 19; Sperry, *The Spirit of the Old Testament*, chaps. 1, 3, to 7.

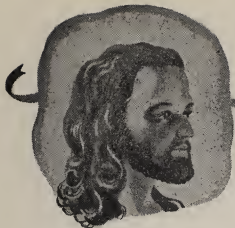
A MOTHER'S JOY

By MABEL JONES GABBOTT

It was the sacramental hour;
I sat in Church, I must confess,
With heart and soul quite overcome
In pride and joy and gratefulness.

For there among the Deacons sat
My eldest son, my twelve-year old,
Ordained today, so clean and fine.
God's sacred Priesthood now he holds.

What matter wealth or worldly fame?
My joy, my prayers will be complete
If he but honor this great call
And keep himself both clean and sweet.



Juniors

GENERAL BOARD COMMITTEE

Wallace F. Bennet, chairman; Wendell J. Ashton,
Kenneth S. Bennion, and Edith Ryberg

LESSONS FOR AUGUST, 1943

THE FEAST OF THE TABERNACLES

Lesson 28. For August 1, 1943

Summary:

Some time after the Transfiguration, many Jews in Galilee prepared to go to Jerusalem to observe the Feast of Tabernacles. Jesus knew that His life would be in danger if He went at the head of His disciples; therefore He told them to go and take part in the Feast.

After a few days He came into the Temple, and there began to preach. The leaders dared not do anything for fear of the people. Jesus taught so boldly that the people thought perhaps the leaders themselves believed He was the Christ. That was not so, however. They did not kill Him, for they were afraid. Their chief arguments against Him were that the Scriptures spoke of no prophet from Galilee, but only from Bethlehem; also, the Jewish leaders did not believe Him to be the Christ; therefore the people should not believe in Him, either.

In the incident of the woman taken in sin, Jesus taught an important principle concerning repentance and forgiveness. His enemies were unable to find any cause for punishing Him.

Suggestions for Teaching:

It would be easy, in this lesson, for teachers to become involved in the doctrines of Christ's teaching. Of course, some of these teachings must be brought in, to make the lesson effective. But let us remember the ages of our pupils, and keep up their interest by the narrative element and by introducing illustrative material. It is of utmost importance that these lessons be made interesting and understandable.

Too often the Manual itself, in vocabulary, in sentence structure, or in thought, may be difficult for our pupils. Teachers, therefore, are urged to simplify, teach, explain, and illustrate, so that no lesson will be thrown away, and no pupil will be untouched. Every earnest, humble, conscientious teacher can

do these things. If the problem seems difficult, do as you tell your pupils to do: Take the matter before the Lord, and He will help you.

Supplementary Material:

A member of the Church grew careless toward its teachings and toward his duties. As a boy he drifted away from Priesthood meetings, Sunday School, and Sacrament meetings. He was not promoted in the Priesthood. He was not a wicked man, but he lost completely his testimony of the Gospel.

When he grew to manhood, he reared a large family, apparently not caring whether any of them belonged to the Church or not. There may have been times when he wished he had been more active, and when he felt remorse and sorrow for having drifted away; but no one invited him back; no one seemed to care. He was still only a deacon, and he feared he would be ridiculed if he returned.

Finally a good neighbor invited him to become active again. He asked the man to go with him to Priesthood meeting the following Sunday morning. The man consented, and kept his promise. From that time, several years ago, until the writing of these lessons, the man has taken a very active part in his ward.

His repentance is sincere, for he has not returned to his old attitude and to his old ways of living. Such a man is worthy of forgiveness.

OTHER SHEEP

Lesson 29. For August 8, 1943

Summary:

One of the best known industries in Palestine was the raising of sheep. Therefore Jesus often referred to the subject when He wanted to illustrate a point.

It was customary for the small flocks of many owners to be placed in one large fold for the night. He compared Himself to the shepherd, who would come to the gate and call his sheep. His own flock would hear

his voice and come, but those who were not of His flock would not accept Him as their shepherd.

Jesus also compared Himself to the gate of the fold; and explained that there was only one way to enter the Kingdom of His Father: and that was through the gate; that is, by accepting Him as the Savior of the world. Then Jesus told His believers that He had other sheep, not of that fold, and that they, too, must hear His voice. He told them that the sheep of both folds would be led together, so that there would be but one fold and one shepherd. This thought is particularly important to the Latter-day Saints.

Suggestions for Teaching:

In this lesson, let us impress our pupils with the belief that Jesus is the Good Shepherd; if we would claim a place in His fold, we must hear and obey His voice.

Supplementary Material:

In our first lesson this year, we discussed the Great Plan, whereby the children of God should come to this earth to receive bodies. Then Christ would come, bringing the Gospel, that they might return to His presence. Thus we are the flock and Jesus is the Shepherd. It is His task to try to bring everyone back to the presence of the Father—just as it is the responsibility of shepherds today to bring back, without losing one, if they can, the sheep that are placed in their care.

One afternoon, in Utah's early history, when there were but few herds of sheep on the Great American Desert, a young herder—no older than the boys in our classes—watched over a great flock of sheep as they grazed in the low, desert hills. His companion, only a year or two older, was at the camp, several miles away.

Suddenly a great snowstorm came out of the north, and in just a few moments the camp was out of sight. The young herder could see only the sheep nearest him. The storm was so bad that the sheep could not face it. In vain the boy tried to round them up, and head them toward their accustomed background.

But they continued to move with the storm, and bunches of sheep began to drift apart. But the herder did not desert them. Though darkness came on and the weather was bitter cold, he continued to guide them as best he could toward a part of the desert where large brush grew. Finally the sheep found the protection of the brush and stopped traveling. The boy crowded in among them to keep warm for the night. When morning came, he rounded up the scattered flock and brought them safely back to camp.

EAST OF THE JORDAN

Lesson 30. For August 15, 1943

Summary:

Jewish leaders feared Jesus because so many people followed Him. They hated Him because He denounced their sins and hypocrisy; also, they recalled how He had driven them from the Temple and had rebuked them in the presence of the people.

But Jesus knew the time had not come for His death; so He took the apostles and crossed the River Jordan into Perea. Here He sent out missionaries whom He called Seventy.

On one of His journeys a rich young ruler asked how he might be saved. But he chose to keep his worldly possessions rather than sell all and follow Jesus.

When word came that Lazarus was ill, Jesus continued His work two more days, knowing that His friend was already dead. Then He told the apostles what had occurred at Bethany, and of His decision to return. The apostles did not hesitate to go with Him, even though they knew that their lives might be taken.

Suggestions for Teaching:

Show that Jesus took advantage of every opportunity to carry His message to the people.

Try to have all pupils take part in this lesson, making maps, relating incidents, etc. Have a capable pupil make the objective clear to the class by showing that though Jesus knew He had little time left, and the work of spreading the Gospel was too great for Him to accomplish during that time, He diligently went about His mission, preaching, teaching, healing the sick, and bringing comfort to those in distress. We should see that our time is likewise occupied in doing good; for there is so much evil abroad in the earth that we should all be diligent in opposing it and in strengthening the right.

Supplementary Material:

As a deacon, Roger could always be relied upon. He was ready to pass the sacrament—no matter what ball game or hike might take others away. He was a leader in many activities, but planned his time in such a way that he carried his fast offering envelopes promptly to every home on his list. As a teacher he did not miss ward teaching appointments.

He lived part of the time in a scattered ranching district, and had to travel many miles between homes—but he got the work done. The meetinghouse was miles away,

but if there was no gas for the car, he rode a horse; if the horses had been worked hard during the week and needed the rest, he walked.

At the time these lessons are being written, he is on a mission; and his letters tell of many interesting experiences he is having, and of many people who are coming to understand and accept the Gospel.

It is impossible to tell how much good one boy of that kind does. How many deacons, teachers, priests, and missionaries were inspired to attend to their duties just a little better and just a little more diligently because of his example? And what he has done is within the reach of every pupil in our classes.

IN THE HOUSE OF MOURNING

Lesson 31. For August 22, 1943

Summary:

As Jesus returned to Bethany, Martha came to meet Him. Jesus gave her the most comforting words ever uttered to those who mourn.

Lazarus had been dead four days, but Jesus restored him to life and health. Many of those present believed that Jesus was the Redeemer, but others went into Jerusalem and told the leaders. More than ever, they feared Jesus and planned to kill not only Him, but Lazarus as well.

Jesus went into a town not far away, where he instructed the apostles more fully in the Gospel, so they would be able to carry on the work after He was gone.

Suggestions for Teaching:

In the preparation of this lesson, it is urged that teachers read Chapters 10 and 11 of Dr. Wahlquist's book, *Teaching as the Direction of Activities*.

Our lesson emphasizes the hope and promise of the resurrection. This objective is therefore suggested:

Help pupils to realize that Jesus has all power over life and death; therefore, through Him, all shall be resurrected.

It is suggested that pupils have eight to ten minutes of directed study. Write questions on slips of paper and hand one to each pupil to direct him in his reading; or write a few questions on a blackboard to guide the reading of all the class.

After the study period, the information of the lesson should be brought out by responses to the questions. The last part of the period should be used to apply the lesson to our own lives and problems.

Supplementary Material:

Lazarus was not truly resurrected, but the

miracle illustrates our understanding of resurrection. Lazarus knew his family and his friends before death, and he knew them after his restoration to life. We believe that after our bodies have become immortal, we shall know each other as we do here.

The great scholar Robert Ingersoll did not believe in the Gospel of Jesus. But a great sorrow came into his life because of his brother's death. Ingersoll preached the funeral sermon of his brother, and in that sermon he admitted that in such a time there seemed to be the possibility of a hereafter. He said that life was like a narrow valley between two mountain ranges. We could not see what had gone before, we could not see what came after; but in the hour of sorrow we could almost feel the assurance that our loved ones continued to live.

HE THAT WAS LOST

Lesson 32. For August 29, 1943

Summary:

One day many poor people and sinners were gathered close about Jesus, that they might hear every word. The proud Pharisees looked on with scorn. In their eyes, Jesus was no better than those with whom He associated. Therefore He turned to them and told three parables: the Parable of the Lost Sheep, the Parable of the Lost Coin, and the Parable of the Prodigal Son.

Because He spoke to the rich, he chose words and illustrations that would appeal to them. He talked of sheep, money, property, and the division of an estate. With such illustrations, He knew He would have their interest.

Suggestions for Teaching:

Here is an important objective in today's lesson: Show that every one of God's children is precious to Him. He is greatly distressed when one is lost or led away, but He is filled with joy when such a one returns. If the lost one is humble and repentant, then He will be welcomed back to the fold.

The story-telling method is suggested for this lesson. Perhaps some of the best students could be called upon to relate the parables; perhaps the teacher or someone else in the community who is particularly gifted might relate the parables more effectively. Afterward, pictures or drawings may be shown to the class, and illustrative stories may be told. The lesson should be applied so impressively to our own lives that every pupil will feel the necessity of doing what is right and of choosing good companions, so that he will not stray from the flock or go into a "far country," like the prodigal son.

Supplementary Material:

Two brothers grew up in a small community of the West. The older one accepted his father's counsel and followed closely in the path of right living. The other was a constant worry to his father and mother because he resented their advice. He constantly sought the companionship of young people who, like himself, cared nothing about the Church and very little about their homes.

The older he grew the more it was seen that he was straying away. The father wanted to do anything in the world to save his son. He thought perhaps if he could take him away, where he would no longer be associated with his evil companions, he could bring him back into the right path. Therefore, at considerable loss, he sold his home and property and took his family into a community far away, where he bought a new home. For a time, all the family attended Sunday School and other meetings in the new ward.

But in almost every community it is pos-

sible to find those who are on the right track and those who prefer to stray away. The first boy found choice young people with whom he could associate, but the younger soon found companions who were irreverent, who laughed at religion, and who considered it a weakness to follow the guidance of teachers and parents. Rapidly he drifted farther away from the family and from the path of right.

Now here is an important point: The older man, who stayed in the "fold," lived a very happy life; but the one who wanted always his own way was never happy. He developed a sour disposition, and it was no pleasure even to be near him. He grew more and more unhappy, until he began to realize how foolish he had been. Finally he repented of his wrongdoing, and began the long climb upward. He was joyously welcomed back into the family and the fold of the Church—but he had lost forever many precious years, and had committed wrongs that would trouble him always.

"HE CAME OFF CONQUEROR"

"Pray always, that you may come off conqueror."—D. & C. 10:6.

The other day the postman dropped me a letter from a missionary companion of mine. Some seven years ago we worked together in the offices of the European and British missions in London. John Boud, the sender, is now a lieutenant, senior grade at San Diego, California, and has the honor of being the first Latter-day Saint chaplain in the United States Navy, so far as is known.

Lieutenant Boud's letter carried the usual good cheer that his correspondence always exudes, but he related a particular war story which stimulated me.

Each Wednesday, Chaplain Boud holds a service at the marine base for Latter-day Saint boys. Many of the sessions are in the form of testimony meetings. He related to me the experience of one Mormon boy who had been in the Navy about a year. During that time he had baptized three mates. These were great thrills, but one of his most stirring moments came when this same Mormon sailor had a destroyer blasted from under him. The Mormon had been kidded, and perhaps even ridiculed a bit, during the wanderings of the destroyer because he always

turned down the drinks, and passed off the smokes. Some of this slur was tossed at him in the typical taunts of hardened tars.

Then one day the ship's captain bellowed out: "Stand by for torpedo!" All hands rushed to the fore of the ship. Some of the more frantic ones dropped to their knees, calling in loud voices for the Lord to spare them. Walking about in the crisis, the boy from Idaho noticed among those with outstretched arms calling to the heavens for mercy the same fellows who had blasphemed him.

Then the crash came. The torpedo hit like a terrific bolt of thunder and lightning. The Mormon was hurled into the ocean. Later he was rescued.

When other survivors of the sunken vessel gathered together to recount their thrills, one of the first questions popped was at the sailor who never drank or smoked: "Why, tell us," one of the seaman asked, "didn't you fall to your knees like the rest of us and pray?"

Then came the Mormon boy's classic reply: "Because, fellows, I had been doing some praying long before our lives were in danger."—W. J. A.

Second Intermediate



GENERAL BOARD COMMITTEE
Gordon Hinckley, chairman; Inez Witbeck and Nellie Kuhn

LESSONS FOR AUGUST, 1943

CALEB, THE FAITHFUL SCOUT

"If the Lord delight in us, He will bring us into this land."

Lesson 28. For August 1, 1943

Objective.

We must have courage to follow the Lord's directions no matter what others may say.

Point of Contact:

Pupils must be taught in harmony with the fundamental laws that are referred to as: The Law of Readiness, the Law of Difficulty, the Law of Exercise, the Law of Effect. Plan an approach to this lesson that will immediately arouse an interest. We cannot teach a person until he is ready to learn. Study the interests and needs of your group; pay attention to them as individuals. Readiness will depend upon the motivating stimulus that you use. Reference to "fifth columnist" activity as a form of spying may create a "ready" atmosphere. Contrast the work of a spy with that of a scout.

Possible Methodology:

A collection of pictures may be used to show how boys and girls may show courage in following the Lord's directions. By skillful cutting, pasting, lettering, one teacher had boys' and girls' pictures as pointing to advertisements of whisky and tobacco with appropriate inscriptions such as, "They lie who say they satisfy," "Alcohol is only to be used in medicines," "Alcohol and Church attendance do not go together," etc.

Keep the class procedure as informal as possible. Be the leader, not a lecturer. Encourage the inquiring mind, but control the disturbing class member by giving him something interesting to do or think about, that he will be interested in.

Lesson Enrichment:

This would be a fine place to bring pictures or samples of such fruits and foods as may be found in Palestine. A study of the

agricultural, fishing, and allied industries would be appropriate. It would give a better understanding of the kind of country the Israelites went into.

A relief map may be made as a class project. Our study from now on will be centered in Palestine. A knowledge of the geography of the country would be very useful. If the making of the map is undertaken in class the details can be added as they are needed.

Expected Outcomes:

1. A resolution to follow the teachings of our Church leaders.
2. Pick out one or two ways to demonstrate devotion to the Lord's work.

BALAAM, THE COVETOUS PRIEST

"I cannot go beyond the word of the Lord, my God."

Lesson 29. For August 8, 1943

Objective:

*"How would the Lord want this done?"
This should be our first thought in fulfilling our responsibilities.*

Point of Contact:

Should we go with friends and worship in their churches? Let someone describe a visit to such a church. Where is the proper place for us to worship? What about bringing "outsiders" to our services? Can the payment of money to preachers save us? How about Dime Sunday?

Lesson Enrichment:

Note Balak's efforts to buy God's favor; note that he consulted God only to get His approval. His own conscience told him it was wrong, but he persisted in asking for the Lord's sanction. When we are determined to do wrong, it is easy to talk ourselves into it. The hard task is to convert ourselves to do right.

The prevailing superstitions are indicated in the lesson. These may be drawn upon to fortify the students against mere "forms"

of worship. Balak built altars—many of them—but they were not acceptable to the Lord. Trust in places, in the utterances of words, in prayers of the lip—these are not enough:

"I often say my prayers
But do I really pray?
And do the wishes of my heart
Go with the words I say?

"I may as well fall down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

"For prayers without the heart
The Lord will never hear;
Nor will He to those lips attend,
Whose prayers are not sincere."
—*Author Unknown.*

It is a common experience to be so determined to follow a certain course that we will not be turned away from dangers that are obvious to anyone else. In this lesson a dumb beast appears to speak and tell Balaam what common sense should have revealed to him.

We cannot afford to close our minds and senses to the promptings of the Holy Spirit. As children of Israel we have great responsibilities; we are also the heirs to great blessings—if we will receive them.

Expected Outcomes:

1. A determination to "stop, look and listen" before going into danger.
2. A resolution to seek and to do God's will, not our own. His way is right.

JOSHUA, A WORTHY CONQUEROR

"As for me and my house, we will serve the Lord."

Lesson 30. For August 15, 1943

Objective:

To encourage a loyalty to our Church leaders, which will guide us to victory.

Point of Contact:

1. Reference to newsreels and newspaper illustration, showing falling walls and man's destruction through use of armies and fighting equipment. The Lord needs none such to fight His battles.

2. A picture of a church that has been blown to pieces. God creates—man destroys. The destruction of Jericho was caused by the wickedness of the people—otherwise it would not have been necessary for it to fall.

3. The story of Marie Chapdelaine and the help she gave to save her people may be used effectively; or refer to Joan of Arc.

The important thing is to show that our loyalty, at its best, can never match what the Lord is willing to do to help those that will follow Him.

Lesson Enrichment:

The difficulties of leading Israel after the death of Moses were unusually hard.

1. To replace any good leader is difficult; but to try to take Moses' place took a superior brand of courage.

2. To lead Israel over Jordan meant crossing a deep gash on the earth's surface about 1,200 feet below sea level. To add to that problem was the fact that the river was swollen by winter rains. The Lord can remove all obstacles! In this case the waters were dammed up until the Israelites passed over.

3. Jericho had to be conquered before Israel could possess Canaan. The walls were flattened. How? Jesus says that faith can remove mountains. We cannot tell exactly what caused those walls to fall; but it was doubtless a simple thing if we were only able to have all the facts. The seagulls saved the crops of the Mormons in Utah. It is simple when you have all the facts! But what are all the facts? God made that miracle possible to reward the faith of people who had been willing to trust everything to Him. Loyalty will be rewarded.

The story of Livingstone in Africa is an example of how a man who trusts in God and remains true to His teachings, was protected.

A new testing came with the split into twelve tribal units. The problems involved include:

- a. An implied conquest of Canaan.
- b. Isolated, sporadic efforts at conquest by individual tribes.
- c. Geographic barriers to united efforts.
- d. Primitive forms of government.
- e. Low moral standards.
- f. Repeated reversion to idol worship.
- g. Setting up an agricultural state to replace the nomadic life to which the Israelites were used.

In spite of the overwhelming problems, there arose men of faith and loyalty. That loyalty to a true and living God, burned in Israel. It was never completely extinguished, though often it seemed only to smoulder. Moses lighted it! Joshua carried it forward, and renewed it for many who were groping in the darkness of doubt and fear. "I will serve the Lord." A sublime loyalty! An inspiring declaration!

Methodology:

Use your maps and mark Jordan, the point of crossing; Gilgal; the homes of the tribes.

REVIEW**Lesson 31. For August 22, 1943****I. Completion Questions**

1. Jethro
2. Lice, flies, frogs, hail, boils
3. Feast of the Passover
4. Sinai
5. Jethro
6. Jericho

II. Matching Questions

1. Eliazar
2. Joshua
3. Miriam
4. Balaam
5. Moses
6. Caleb
7. Jehovah
8. Barak
9. Rahab
10. Pharaoh

III. Best Answers

1. Love of God
2. Reverence
3. Honor
4. Self-control
5. Honesty

IV. Simple Recall

1. Balaam
2. Joshua
3. Jehovah
4. Pharaoh
5. Moses

UNIT FOUR

THE JUDGES

This unit is built on stories selected from the lives of six people who lived during the period called "The Time of the Judges." Deborah, Gideon, Samson, Eli, and Samuel are called judges, because of peculiar callings or responsibilities. Ruth is supposed to have lived during that period. The stories referred to seem especially rich in character-building content. However, the stories of others will not build character unless a desire is created, and opportunities afforded, to develop patterns of habit to conform with the lives of the heroes in the story.

DEBORAH, BRAVE WOMAN OF ISRAEL

"The Lord has made me have dominion over the mighty."

Lesson 32. For August 29, 1943**Objective:**

Any person with courage to follow the Lord will triumph.

Point of Contact:

1. Is there a place for women in church and government leadership? Who are some of the great women of past ages? Joan of Arc, Florence Nightingale, Queen Elizabeth, Eliza R. Snow-Smith, Jane Addams—this suggests a few, but it is best to make your own list. Which are spiritual? political? social?
2. How do women help in time of war?
3. What is meant by Shirkers? Heroes?

What quality does one lack that the other possesses?

Lesson Enrichment:

Reference could well be made to the "call" of God, and how men have responded to it. How did Joseph Smith receive his call? Or Moses? Balak? Jesus? Our Bishops? Missionaries?

Call attention to the fact that all the peoples with whom the Israelites were fighting for possession of the land served other gods than Jehovah—gods of wood and stone, the sun, or possibly the moon and the stars; that when they went into battle they called upon their gods to help them. If they won, they thought it was because their gods had answered them; and if they failed, they thought that the gods were angry with them. But Jehovah, Israel's God, never failed her when she trusted in Him. Sometimes the people forgot this and lost their courage and trust in Jehovah and turned to the worship of other gods. But we know, although the people of those times did not know it, that Jehovah had chosen Israel to teach the world about Himself, and so, gradually, they must learn that he was greater than all the gods of other nations, and indeed the only god, though they did not learn that for many, many years, even centuries.

Pass over as lightly as possible the treacherous act of Jael, explaining that in this early time it was the custom to kill a fleeing enemy, because in those days God had not yet taught the world that human life is precious. We imprison captives of war, instead of killing them.

Show the children a silver dollar, and let them see what is stamped upon its margin. They will notice that our national watchword is the same as that of Israel, "In God we trust," and will recall that Israel's God is ours also. If our cause be a good one, shall we still look for the victory?

Expected Outcomes:

1. A realization that every boy and girl can become a hero or heroine in following the Lord.
2. A determination to listen to the voice of warning.

3. A desire to be true, so that we may be able to serve the Lord when He has need of us; and to worship Him with sincerity, for we need Him always.

Assignment:

1. Start work on your Family group record.
2. Prepare a model of the weapons used by Gideon and his army—to be demonstrated in next Sunday's lessons.
3. Teacher: Additional enrichment material may be found in the *Instructor* for June, 1941.

EDGEHILL WARD MEETS SUNDAY SCHOOL PROBLEMS

By Harold R. Boyer, Superintendent

Not unlike many other wards of the Church, since the construction of the Edgehill Ward Chapel and Gymnasium, there has been a rapid influx of new members, which created a classroom problem for the Sunday School organization. One division of the Sunday School convenes in the gymnasium for opening exercises and remains in separate groups for class work. Anyone who has had experience with a group of children from 6 to 12 years of age can appreciate the problem of order and discipline when 12 or 15 classes of this age-group meet in an open gymnasium without any separate enclosures.

This situation has been measurably improved by the use of portable screens. Sections of screens were constructed with 3/8" weather wood insulation board, 4' x 6' in size, which were framed with 1" x 4" strips of wood. The sections were hinged together in sections of two, which allowed them to stand on end at the angle desired. The bottom edge was equipped with flexible metal slides, approximately one inch in diameter, which permits handling with ease and avoids damage to the floor in sliding the screens into place. The hinged edges have been reinforced with galvanized iron strips. Two or more units are

used for each class group. The classes which meet in the gymnasium are now provided with separate portable classrooms. The texture of the material used in making the screens is soft, which permits pictures to be pinned on easily. They are also sound absorbing and, in addition to aiding in the discipline problem, have resulted in a marked decrease of the noise and disturbance that is usually found in a gymnasium full of young people.

The rear of the chapel is designed so that it can be opened into the gymnasium for overflow meetings. Upon such occasions the screens have been used to a good advantage as a background to set up behind the chairs in the gymnasium. By doing so the occupants of the overflow seats avoid the feeling of being lost in an open gymnasium, and become a part of the congregation in the chapel and can hear the program without the aid of a loud speaker.

The Edgehill Sunday School has been very fortunate in having Sherman C. Robinson as its Superintendent for the past two years. He is largely responsible for the idea as well as the construction of the screens. He is now a member of the Ward Bishopric. We of the Sunday School wish him well in his work.

A man without a church is religiously what a man without a country is patriotically.

There is a loftier ambition than to just stand high in the world.

First Intermediate



GENERAL BOARD COMMITTEE

Marion G. Merkle, chairman, and Lucy G. Sperry

LESSONS FOR AUGUST, 1943

BRIGHAM YOUNG

Lesson 29. For August 1, 1943

One week ago last Saturday was Pioneer Day in Utah and wherever Latter-day Saints live. Two months ago today was Brigham Young's Birthday Anniversary. Brigham Young was the great leader of the Pioneers. Covered wagons, pictures of Pioneers, Pioneer stories and experiences are all appropriate and interesting ways of reliving Pioneer life and of celebrating "Pioneer Day" in these times. They are also very effective ways of introducing this lesson on the great Pioneer leader, Brigham Young, who, as long as he lived, loved Joseph Smith and acknowledged his great debt to the Prophet.

The very greatness of Brigham Young and his remarkable accomplishments are a tribute to Joseph Smith and his teachings as Brigham Young, himself, said. See the last two paragraphs of the lesson in the Manual.

The purpose of this lesson is to arouse interest in and enthusiasm for Joseph Smith's message to the world by showing the interests of such great personalities as Brigham Young in that message.

After using the approach appropriate to Pioneer Day lead the children to read the lesson in the Manual so that they can get the facts about Brigham Young's life and career. Put the salient points before them on the blackboard in brief, summarized form. Have the children study the face of Brigham Young from the picture in the Manual and let them talk about the man. Help them to discover and to agree upon the kind of man he was. Was he strong? Was he kind? Was he brave? Was he honest? Was he loyal to Joseph Smith? Why? What did he do for the Latter-day Saints? What did he help them to do for themselves? What did the Pioneers do with him as their leader? What did they do when they reached the valley of the Great Salt Lake and began to settle the other valleys in the mountains? What did the Indians think about him? What did he say about Joseph Smith? Why do you think

he loved Joseph Smith so much? How did he show it?

References suggested for early lessons are still applicable. The *Essentials of Church History* (Smith), *Brigham Young, the Man and His Work* (Nibley), *Pioneer Stories* (Nibley), *The Life Story of Brigham Young* (Gates-Widtsoe), as well as larger histories of the Church which give the teacher an abundance of excellent material. The book *Presidents of the Church* by Nibley, contains also some very helpful materials which will be useful with a number of lessons in this course.

It is suggested that the teacher be on the alert for pictures, maps and other helpful enrichment materials and aids published in the past and present issues of the *Deseret News* and the Church magazines. There is an abundance of excellent material in these sources. Save it now, it will be very useful throughout the remainder of the year.

JOHN TAYLOR

Lesson 30. For August 8, 1943

To impress indelibly upon the children the great power and influence of the teachings of Joseph Smith upon good, great and strong people, is the purpose of this as of all future lessons in this course. To have the story of the lives of great personalities who have gained testimony that Jesus is the Christ, the Son of the Living God, and that Joseph Smith was a Prophet, that the Gospel has been restored, told to the children with warm appreciation and fervent enthusiasm will prove effective in building faith and cultivating a testimony in the hearts of the children themselves. This is the deliberate intent of this course. The teacher who presents these lessons, her enthusiasm, her testimony and her sincere admiration and regard for the characters of these lessons are all a part and a very important factor in the success of this course. Two years ago when teachers developed this particular section of this course they succeeded in an outstanding and remarkable way to the degree that they made ade-

quate and faithful preparation and presented their lessons with fervor and enthusiasm.

For the teacher's preparation on the life and personality of John Taylor, the book now out of print entitled *The Life of John Taylor*, by Roberts, would be very helpful. Look for it in private and public libraries. *Presidents of the Church*, a recently published work by Preston Nibley is also recommended. *Essentials of Church History*, by Elder Joseph Fielding Smith and of course, *The Documentary History of the Church* compiled by B. H. Roberts, are excellent sources of detailed information.

John Taylor is another very great character who grows upon the students of his life with a deep and lasting appeal. No one has ever informed himself of the facts of the life of this great man without being profoundly impressed by the strength, fearlessness, intelligence, unselfishness of this remarkable individual. His life was full of adventure and of thrilling and dramatic experiences. The lesson Manual treats of the salient points.

Lead the children to read the lessons about him in the Manual after you have described him in your most convincing and effective way. Help the children to grasp the main points of his career and of his character by writing upon the blackboard a brief summary including place and date of his birth, his occupation, his earnest and honest search for truth, where he was when he learned about the Book of Mormon and Joseph Smith, what he did about it, his experiences of Joseph Smith, what kind of person he was, what the Latter-day Saints called him when Brigham Young was president of the Church, what he did for the people and why they loved him so much? What was the great secret of his power and of the love the people had for him. It will be discovered that he was above all other things, a man of honor and great courage, who loved liberty, righteousness and truth, more than anything else in the world.

There may be some elderly person in your community who remembers President John Taylor and can tell something about him. If you can find such a person, invite him or her to come to your class and tell the children a story or two which will fit well into your lesson plan and help you accomplish the purpose of the lesson.

WILFORD WOODRUFF

Lesson 31. For August 15, 1943

Another rich, eventful and absorbing character and career to bear testimony of the great power of the Restored Gospel over the souls of men, and the great influence of the Prophet

Joseph Smith in the lives of great men is Wilford Woodruff. His life is so rich in faith-promoting experiences that your problem will be one of finding time enough to tell all you would like.

Leaves from My Journal, by President Woodruff, tells his story. The *L. D. S. Biographical Encyclopedia*, Volume I, is a source of helpful material. *Essentials of Church History* by Joseph Fielding Smith, the *Comprehensive History of the Church* by B. H. Roberts and *Presidents of the Church* (Nibley), are rich in detailed information.

The pupil's Manual, itself, gives many details in brief form. The children should read the Manual and the teacher should use the blackboard to put the main points of President Woodruff's life before the class. The lesson Manual for last year has a chapter devoted to some of his experiences. See Lessons 43 and 44.

Children who were in the class last year will be pleased to relate these experiences as a part of this lesson.

President Woodruff lived a very long and useful life. Take time to emphasize for the children how much missionary work he did, what he did in the pioneer movement of the Church; what he did as a builder of the Church in the West; his interest in temple work. Motivate the children to decide what kind of man he was. Encourage them to describe him in their own words. In response to your question as to what kind of man do they think he was—Lead them to reconstruct in their imaginations a faithful, humble, kind, honest, unselfish, industrious and just man, whom everyone loved and admired. His devotion to the Gospel of Jesus Christ is another powerful evidence of the divinity of Joseph Smith's mission.

LORENZO SNOW

Lesson 32. For August 22, 1943

Curiosity, that driving interest, which small boys have in such abundance and which impels men to scientific research and discovery will establish a bond of common interest between the boys in your class and the subject of this lesson. Pictures of boys busy satisfying their curiosity about how a piece of machinery works or about some mystery of nature would serve well to start the class on a discovery of what curiosity makes people do. The teacher's preliminary purpose should be to give the class a short experience with curiosity. One of the commonest illustrations is a boy's desire to know what makes a clock tick or an alarm clock ring. Other possible ways of starting are to show pictures

of the ruins of Mexico, Central and South America, pictures of foreign lands and people, or some unusual geographical or natural phenomenon. Any inquiry or problem which will start the children's questions flying at the teacher will serve the purpose well.

As soon as a wholesome degree of curiosity has been aroused the teacher might give a short tribute of praise and commendation to people whose curiosity has led them to discover truths which have benefited mankind, Explorers and discoverers like Columbus, Amundsen, Byrd, Franklin, Pasteur, Harvey are examples. It was Joseph Smith's curiosity about the problems he addressed to the Lord on the occasion of his first vision that led to the Restoration of the Gospel. Many spiritual truths which had been lost to the knowledge of man for ages were recovered. It was Lorenzo Snow's curiosity which was satisfied by his learning about the Book of Mormon and Joseph Smith. Throughout this series of lessons the children's interest in what it was in Mormonism which attracted the attention of so many remarkable people is a manifestation of curiosity which should lead them to some remarkable discoveries.

Lorenzo Snow's mental restlessness and his eagerness for truth, as well as his zeal for sharing his discovery with others, motivated the activities of his long and useful life. With such a beginning the teacher should lead the class to read the lesson in the Manual to show how fully and actively President Snow lived his life and how much he accomplished. His experiences with Joseph Smith had a life-long influence upon him.

By way of application encourage the children to talk about their interests and what they want to do, comparable to Lorenzo Snow's career. Lead them with illustrations of the lives of active, useful people of their acquaintance who have served in the mission field or who may be active in local Church projects. Reenforce the point by showing that President Snow and all other great men who are remembered for their accomplishments were busy throughout their lives with many small services which added up to a large useful service to their fellowmen.

Stress the importance of adding any little humble services which develop habits of work, accomplishment and achievement and from which people enjoy the success habit, gain confidence in themselves, acquire excellent ability to do many things well and win reputations for trustworthiness which attract opportunities, advancements and honors.

Careers of such men as Lorenzo Snow are replete with inspiration and encouragement to boys who are "mentally awake and morally straight."

Sources of information about President Snow's career are *Essentials of Church History* (Smith), *Presidents of the Church* (Nibbley), *L. D. S. Biographical Encyclopedia*, Volume I, *Comprehensive History of the Church* (Roberts). All of these have useful indexes which will lead you to a wide source of material.

JOSEPH F. SMITH

Lesson 33. For August 29, 1943

If the teacher will read Elder Joseph Fielding Smith's life of his father entitled *The Life of Joseph F. Smith*, he will be enthusiastic about the possibilities of this lesson and will transmit to the children his enthusiasm for the remarkable man who was the sixth president of the Church. Encourage the children to follow his example and a desire to be like him. This is the purpose of the lesson.

Having the children read the Manual early in the class period will offer a good introduction to the lesson since it relates experiences of President Smith's boyhood. Among the significant facts of his life which should be amplified are his parentage, his knowing the Prophet Joseph Smith, his being left half-orphan by the martyrdom of his father, Hyrum Smith, his experiences as a boy Pioneer, the heroism of his mother, his missionary labors while still in his teens, his association with the leaders of the Church, his having served in Church positions under all of the Presidents, his excellent training for the Presidency, attributes of his character, the love of people for him, his testimony.

Inquire of people in your community who knew him for information and incidents about him. If you can find someone who knew him or who knows about him, invite that person to come to your class and tell the children.

The fact that President Smith was the last of the Presidents of the Church who knew Joseph Smith deserves emphasis, especially as it leads to the next President of the Church, President Grant who is like us in that he did not know Joseph Smith personally, but loves him and believes in him with the same conviction that all the Presidents have had.

Other sources of enrichment material for this lesson are *Essentials of Church History* (Smith), *A Comprehensive History of the Church* (Roberts), Volume I; *L. D. S. Biographical Encyclopedia*, which is available only in private and some public libraries, pictures of Pioneers and of the Hawaiian Islands can be used to introduce these aspects of President Smith's life and career. Also see Preston Nibley's *Presidents of the Church*.



Primary

GENERAL BOARD COMMITTEE
Margaret Ipson, chairman; Phyllis D. Shaw

(Note: Unfortunately the headings of this and the Kindergarten Department were reversed in the May issue.)

LESSONS FOR AUGUST, 1943

ANDROCLES AND THE LION

Lesson 31. For August 1, 1943

Objective:

To study, understand and evaluate the life of our friends, the birds and animals and to nurture a love for such in the hearts of children.

Songs:

"God's Care of all Things," *Little Stories in Song*.

Enrichment:

The story is told of a young couple who went out to the desert for a trip, taking their young child with them. During the day, they missed the baby and immediately started to search for him. After a time they heard the baby chattering as though to someone. They slowly walked in the direction of the chattering and a short distance away saw their baby patting a rattlesnake and talking to it as though it were a baby kitten. The snake crawled across the baby's lap and seemed to enjoy the attention it was receiving. The parents, though frightened, had presence of mind to realize they must not go nearer or startle the snake in any way. They quietly called the baby by name. The child, recognizing them, got up, said good-by to the snake and toddled toward his parents—the snake wriggled off in the opposite direction.

Birds and animals remember kindnesses shown them. A young robin had a broken leg. Some youngsters found it and took it home; they mended the leg as best they could, fixed a little nest in a box for the robin and cared for it. At first the robin was afraid of the children, but as time went on, it learned the children wanted to be kind. After the leg mended, the robin remained in the yard, and each spring it would return to the children.

THE LITTLE SPIRIT OF HUMILITY

Lesson 32. For August 8, 1943

Objective:

To discuss, understand and evaluate the lives of children of other lands and to generate attitudes of kindness, gentleness and patience toward them.

Songs:

"Let's Be Kind to One Another," *Deseret Sunday School Song Book*.

"Jesus Said, Love Everyone," *Little Stories in Song*.

Enrichment:

Half An Apple

The story I am going to tell you is about a little girl. Her name was Libby Taylor. She was a very good girl. She always wore a smiling face, and had a kind word for everyone she met. She loved everybody, and everybody loved her. She attended meetings, and learned many little verses out of the Bible. One of the verses which she learned was "Little children, love one another."

One cold winter morning, when Libby went to school, she saw a number of boys and girls gathered around the heater. They were talking and laughing among themselves paying little heed to a new scholar who stood apart from the rest. Not one of them had spoken to her.

The little colored girl had never been to school before, and she began to feel shy and homesick. She wished she could run home to mother and have a good cry in her loving arms. One little teardrop trembled in her eye and seemed ready to fall; but it never did; for, just then something happened.

Suddenly the outer door flew open, and a bright-eyed rosy-cheeked girl rushed in. She brought plenty of the clear frosty air with her, and she imparted a cheer to the school-room that it had not had before. She walked up to the heater quite as if she were at home, and after saying good-morning to everybody, her eyes fell upon the new scholar.

"Good morning!" she said sweetly, across the way.

The little girl on the other side brightened up at once, though she answered somewhat timidly.

"Cold is it not?" said Libby, pulling off her mittens, and holding her red hands over the heater. Then she sent one of the plump hands down to the depths of her pocket, and when it came out it held a fine, red apple. With her strong fingers she split it in two, and, with a smile, she passed half of it to the new girl.

"Do you like apples?" she said.

The little colored girl did like apples very much and she thought none had ever tasted half so nice as this, it was so juicy and crisp and tart.

"My name is Libby," said the owner of the bright eyes; "what is yours?"

"My name is Hetty," replied the other little girl.

"Well," said Libby, "do you want to sit by me? There is a vacant seat beside mine, and I know the teacher will let you."

Hetty thought she would like that very much, so the two girls went off to find Libby's seat, where they chatted happily till the bell rang.

"Where is Hetty Rowe?" asked the teacher; and then before anybody had time to answer, she espied her seated next to merry-faced Libby. The teacher smiled, saying, "I see you are in good hands," and Hetty was allowed to keep her seat for many a day.

When Hetty got home she told her mamma of the kind friend she had found in Libby Taylor. That evening, Mrs. Rowe called upon Libby to thank her; but Libby said, "I only did my duty, for the Bible teaches us to love one another."—*Wm. A. Morton.*

Grammy, an aged Negress, was my nurse. Her grandson Timmy—as was customary on many Georgia plantations—was my appointed playmate and constant companion. In all our play, Timmy's lot was a hard one, a secondary one. He had to take, but couldn't give.

One day I hurried home from school because Timmy and I had planned to build a road from the wash house to the well. Unconsciously we fell into our appointed roles. Timmy was the laboring, sweating convict—and I the blustering, whip-toting guard. My berating of the little black boy was just reaching "grown-up" perfection when Grammy called: "You chillun, come put my pot on de fire."

We rushed up, grabbed the pot, and as hurriedly dropped it, amazed that Grammy had told us to touch the thing, which was quite

hot. Then in low and soft words, so clear that I can hear them yet, Grammy spoke: "It burned you bofe! Yo' color may be diffunt, but de heart an' de feelin's am de same!"

—*Claude E. Johnson, The Reader's Digest*

HENRY FORD'S KINDNESS TO AN AGED PIONEER

Lesson 33. For August 15, 1943

Objective:

To teach appreciation for aged members of our community, and to encourage acts of kindness toward them.

Pictures:

Pictures of old ladies and gentlemen. You may be able to find pictures showing acts of kindness toward these people.

Songs:

"Let's Be Kind to One Another," *Deseret Sunday School Song Book.*

"Jesus Said, Love Everyone," *Little Stories In Song.*

Enrichment:

Discuss ways boys and girls can show respect for the aged. Cut lawns, water, rake leaves, weed garden, run errands, speak to them when they see them on the street. Boys tip their hats; give song books to older people in Church.

"Jack," called mother one day, "would you go down town for me and pick up a package at the department store?" Jack's eyes sparkled for he loved to go down town, especially alone.

"Yes, mother," said Jack, "I'll go."

There were just a few minutes in which to get ready and catch the bus on the next corner. Jack washed his face and hands, changed his shirt, trousers and shoes, and rushed out of the house. He saw the bus down the street and knew if he wanted to catch it he would have to run very fast.

The kind conductor saw Jack running so he waited at the corner for him. There was only one seat left on the bus. As Jack sat down, he thought, "Boy, it's good to sit after running so hard. I'm surely tired."

The bus stopped at the next corner for another passenger. A little old gentleman, bent with toil and age got on the bus. Jack knew he had taken the last seat. Should he get up and give the aged man his seat? Jack still felt real tired from running, but perhaps the old man was tired, too. Jack remembered his Sunday School teacher telling the class boys and girls should respect old people. So before anyone could get up to give the old

gentleman a seat, Jack stood up and touched the man's arm.

"Sir, you may have my seat," he said. With a grateful "Thank you, son," the old man sat down. He smiled at Jack and added, "There are still little gentlemen in this world and you are one of them."

Jack's face beamed as he thanked the old gentleman for the kind words, and he was happy he had not forgotten to show respect for the aged.

JESUS AND MARY MAGDALENE

Lesson 34. For August 22, 1943

Objective:

To discuss, understand and evaluate people and to generate power within ourselves and every human being, to discover the Divine Spark struggling toward the light.

Songs:

"Forgiveness," *Little Stories In Song*.

"Jesus Our Loving Friend," *Little Stories In Song*.

Enrichment:

Everyone born into the world has the Divine Spark within him and regardless of how hard he tries to kill it, sometime in his life he is brought to realize that the Spark still remains to help guide him should he desire help.

As a rule, human beings are prone to judge too quickly, when an individual is down, despised by man because of some foolish mistake. We do not know the real, inner motive for the deed, and judge from hearsay and gossip. No one is perfect and we all do things we perhaps should not do, and in a sense are sinners.

In the story of Mary Magdalene, Jesus taught the lesson that sinners are not true judges. His own purpose was not to judge but to save. He did not condemn the woman, neither did He forgive her as He would have done had she shown repentance. Without condoning her sin, He sent her on her way to a higher life, with "Neither do I condemn thee, go and sin no more."

CHRIST AND THE RICH YOUNG MAN

Lesson 35. For August 29, 1943

Objective:

To develop power to make ourselves perform acts of wisdom even though we dislike them at first.

Songs:

"Jesus Our Loving Friend," *Little Stories In Song*.

"Service Song," *Little Stories In Song*.

Development:

Show pictures of children in all sorts of activities. (Current magazines have many pictures that could be used.) Discuss which are wise and which are foolish and why.

List on blackboard acts we dislike to do. Peter dislikes washing dishes, he feels it is a girl's job and it will make a sissy out of him. Discuss why Peter should wash dishes—he uses them.

The longer we put off doing something difficult, or something we dislike doing, the harder it will seem to do. If we persist in doing it, it will soon become easier and we will become the master. Mary disliked practicing the piano very much. She could see no joy in it—nothing but scales, finger exercises and the same old pieces day in and day out. Her mother encouraged her to continue her studies. Today she is an excellent pianist and is happy she continued doing what she at first disliked doing.

Note:

We are indebted to Sister Lucy Picco, one of our successful Primary Supervisors, for many of the fine suggestions given for our July and August lessons.

"REMEMBER THE STRANGER WITHIN THY GATES"

(Continued from page 295)

teachers of the classes they are to attend. This may properly be followed by the teachers showing a friendly interest in them, not only at the beginning of the period of class work, but also at the conclusion. The members of the superintendency or others appointed to this responsibility, should make it a point to speak to them at the conclusion of the services and invite them to return.

This type of work on the part of superintendents and teachers will articulate very well with the work of the enlistment committees whose business it is to invite non-members of the school to attend and welcome them when they come. This, however, is only the lesser task of the problem of increasing the services of the Sunday Schools to the community.

A greater problem is to make the worship exercise of the Sunday School so attractive and the work of the classes so much worthwhile that they will feel a desire to return and, insofar as possible, become regular attendants of the Sunday School. Merely herding in new members, without providing the means of making them feel that it is worthwhile is, in large measure, to lose the benefits of the work of the enlistment committees.



Kindergarten

GENERAL BOARD COMMITTEE
Lorna Call, chairman; Claribel W. Aldous

(Note: Unfortunately the headings for this and the Primary Department were reversed in the May issue.)

LESSONS FOR AUGUST, 1943

KINDNESS, GENTLENESS, PATIENCE

- I. To Animals
- II. To Other Children
- III. To Parents and Other Adults
- IV. To Afflicted People.

HOW A DONKEY ASKED FOR MERCY

Lesson 31. For August 1, 1943

Objective:

To develop an attitude of appreciation for all animal life and to encourage acts of kindness to animals.

Lesson Development:

Begin the discussion with animal life that is most familiar to the children. In the city it will be of the cat, dog, goldfish, canary bird and other birds. Children in the rural communities will be familiar with horses, cows, sheep, etc.

1. Present pictures which show how animals serve us. There are beautifully illustrated animal books in the Kress and Woolworth stores.

2. All children have experienced seeing the horse at work either on the farm or pulling a load along the highway. They have seen pets being treated kindly or otherwise. Let them tell about these experiences.

3. Discuss the needs of the various animals and the particular kind of care we may give to each. All need food, drink and shelter. In what different ways do we provide these? What do we mean when we say "Be gentle with the kitty"? "Be patient sir, with that poor old horse."?

Song:

"God's Care of All Things, in *Little Stories In Song*.

Lesson Story:

How a Donkey Asked for Mercy

Text:

Numbers 22:21-35.

Balaam had a donkey that had served him

faithfully and well for many years. So used was he to this kind, willing service that he never gave a thought or word of appreciation for it. One day Balaam started on a journey. He was riding his faithful donkey as he journeyed along with the Princes of Moab. With him also were two of his servants. All at once the donkey saw an angel standing in the way, with a sword drawn in his hand. The donkey then turned to one side, out of the way and went into a field. Balaam whipped the donkey to make it turn back into the road again.

"But the angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side."

When the donkey saw the angel of the Lord again, she was frightened and "she thrust herself into the wall and crushed Balaam's foot against the wall." Without trying to see what was making the donkey act so strangely, Balaam lashed it again.

The angel of the Lord went a little farther on and stood in a narrow place in the road where there was no way to turn either to the right or to the left. When the donkey came to that place and saw the angel again it fell right down on the ground under Balaam. This time Balaam was furious with anger. He picked up his staff and beat the donkey very hard.

A wonderful thing happened then. The Lord opened the mouth of the donkey and she said to Balaam "What have I ever done to you that you should whip me as you are now doing? Am I not your donkey upon which you have ridden ever since you bought me until this day? Have I not always served you faithfully and well?" The donkey was just reminding Balaam that she had served him a long time, being always ready and kind in that service.

Balaam admitted that she had been a very good donkey and that he was wrong in striking her. He was sorry for the unkind way in which he had treated her.

Then the Lord helped Balaam to see the angel who was standing in his way with his sword drawn in his hand. Perhaps Balaam had been too angry to see the angel before. He felt sorry for the way he had acted and

bowed down his head and fell flat on his face. Then the angel of the Lord asked Balaam why he had been so unkind to his donkey. He told him that in turning aside his donkey had saved his life three times.

Balaam was exceedingly sorry that he had displeased the Lord and told the angel that he was willing and ready now to do whatever the Lord desired of him. The angel then told Balaam what the Lord wished him to do and he went on his way, a much kinder and a better man.

Supplementary Stories:

Once a very little girl had a pet hen that she wrapped gently in a little blanket and pushed here and there in her doll buggy. The hen was not afraid and rode contentedly about because the little girl had never hurt her.

Jimmy's pigeons will eat wheat from his hand because Jimmy has never frightened them.

Once three white ducks lived near a pond, which Billy and his daddy had made for them. They were not at all afraid of Billy, because he fed them and played gently with them. They even liked to eat corn from his hand.

One day a hawk circled in the sky. Around and around, over the ducks he flew, then suddenly he swooped down, grabbed a duck and away he flew with it. The other two ducks hurried to safety under a bridge nearby, and so frightened were they that for a long time they dared not leave their hiding place. When at last they came out from under the bridge to get the food Billy had for them, they seemed to look up toward the sky lest the hawk was there, waiting to pounce upon one of them. When they felt sure that they were safe they hurried to the kind friend who loved them and would not harm them.

PETER'S PRAYER

Lesson 32. For August 8, 1943

Objective:

To develop an attitude of appreciation of all children and a desire to be kind and patient with them.

Review of Last Sunday's Lesson:

Use the poem about the boys and the donkey found in our Manual Lesson 32 to begin the review of last Sunday's lesson. Help the children retell one of the stories developed with this lesson.

Review the pictures which show children treating animals kindly.

Lesson Development:

Discuss our actions toward all children in the neighborhood.

Do we play fair?

Do we play without quarreling?

Do we speak kindly?

Are we willing to share?

Do we include in the game everyone who wants to play?

Do we pay special attention to the newcomer on the street?

Song:

"Jesus Said, Love Everyone," in *Little Stories In Song*.

Lesson Story:

Peter's Prayer

Follow the development in the Manual.

Supplementary Stories:

The Bible stories, "Naaman And The Maid From Israel," "Five Thousand Guests."

ELISHA AND A KIND LADY

Lesson 33. For August 15, 1943

Objective:

To develop an understanding and an appreciation of parents and other adults.

Review of Last Sunday's Lesson:

Review the suggestions offered by the children last Sunday on the polite way to show appreciation of all children in the community.

Illustrate on the blackboard.

Lesson Development:

How do we treat the grown-ups we know?

Talk about grandparents. In what special ways can we be helpful to them?

Sing the familiar song, "The Dearest Names," in *Little Stories In Song*, substituting the words grandma and grandpa for mother and father.

Lesson Story:

Elisha And A Kind Lady

(Kings 4:8-17) *Life Lessons For Little Ones*, Second Year.

Great-Grandmother Dear

This is the picture that I like best,
High on the wall in her gray gown dressed
Cheeks like the roses and soft white hair,
Great-grandmother dear, in her high-backed chair,
Sitting so still by the fire there.

Once on a time she was only four,
A little poke-bonnet she always wore.
Romping and singing like me at play,
Great-grandmother dear, is it hard to stay
Sitting so still in a frame all day?

Every evening I watch awhile,
Here by the wall for her good-night smile,
Sometimes I think when the fire is low,
Great-grandmother dear, will step down so
slow,

Just while I kiss her, I love her so.

—Carolyn Sherwin Bailey.

CHRIST GIVING SIGHT TO THE BLIND

Lesson 34. For August 22, 1943

Objective:

To develop an attitude of kindness and patience toward afflicted people.

Lesson Development:

Begin the discussion by referring to an afflicted person in the neighborhood, with whom the children are familiar. Emphasize the attitude of helpfulness and patience we should show toward them rather than to discuss the cause of the affliction or the appearance of the person and his inability to do the things we do.

Show pictures of children helping the infirm and the crippled.

Comment on the "Birthday Penny Day" in the Primary Association. We give pennies at Primary to help the crippled children in the Children's Hospital in Salt Lake City.

Lesson Story:

"Grandma Martin"

This story is developed in our Manual.

Supplementary Story:

The Little Blind Boy of Holland

In Holland, across the sea, there lived a little boy named John who one day tripped and fell and got such a severe bump on his head that he became blind.

For a very long time it was necessary for John to wear a bandage over his eyes.

At that time the President of our Church was a man named Joseph F. Smith.

President Smith was coming to John's country on a visit. This made John very happy, because he had always wanted to see the president. He wouldn't be able to see him now, but he knew how he looked. Hanging on the wall in their home was a picture like this. (Show picture.)

John had loved to look at it. Now he wouldn't be able to see the president, but he thought, "I shall be able to hear him."

John and his mother often talked about the visit, and once John said, "Oh, mother, if President Smith would just look into my eyes they would get well. I know they would." His mother thought so, too, but she told him there were so many people who would want to see the president that she was afraid he wouldn't have time for such a little boy.

When the great day came, John went with his mother to the meeting. As he sat listening to President Smith telling the people the things that Heavenly Father wanted them to do, how he wished that he could see him.

After the meeting was over, the president went to the door so that he could shake hands with all the people as they passed. When President Smith saw John, he laid his hand on his head. Then he lifted the bandage from his eyes and looked right into them and said, "Heavenly Father will grant you the desire of your heart." Then John and his mother passed on.

When they reached home, he said, "Mother, my eyes are better. The pain is all gone." He took the bandage off. "Oh, mother, I can see! I can see!" he cried. His mother could hardly believe it. She asked what color her dress was and he told her. She held up a book and asked him what it was she had in her hand. He told her it was a book. Then she knew that Heavenly Father had healed the eyes of her child, as President Smith had promised.—Adapted by Keren Skidmore.

THE TOWER OF BABEL

Lesson 35. For August 29, 1943

Note:

Because there are five Sundays in this month the first lesson in the Manual for September will be given on this Sunday.

Theme:

The Word of Wisdom. Wise and Foolish Things We Do.

Objective:

To develop standards for judging our acts and the wisdom to choose the right.

Review Last Sunday's Lesson:

In reviewing last Sunday's objective and stories, refer to many afflictions other than blindness.

How can we be patient with the deaf?

How can we be most helpful to the lame?

What should be our attitude toward any deformity? (A badly scarred face, a hunchback, etc.)

What was Jesus' attitude toward the unfortunate?

Lesson Development:

List on the blackboard What We Like To Do.

Go to shows.
Wade in the water.
Play house.
Make airplanes.
Roller skate.
Drink soda pop, etc.

Evaluate the above suggestions given by the children. Which are wise and which foolish. Why and when are some things we like to do unwise?

Show pictures of people in all sorts of activities. Let the children tell which are wise and which are foolish. Emphasize our Word of Wisdom as a basis for our judgment of the actions of others and of our own actions.

Lesson Stories:

Genesis 11:3-8.

Toy building blocks may be used to erect a tower to enrich this story.

Strengthen the application with illustrations of wise ways in which people nowadays are trying to get to Heaven.

"I am God's little child, that is better than all,

He bids me obey Him, I'll follow His call;
My love and my service I'll gratefully give,
And praise Him and bless Him as long as I live."

Songs:

"The Word of Wisdom," "Obedience,"
"Please the Lord," *Little Stories In Song.*

BOYHOOD EXPERIENCES

By Samuel O. Bennion

Note: This short article was written as a supplement to Lesson 44, of the First Intermediate Department, part of which is on the same subjects.

"I was baptized in the Jordan River, at Taylorsville," Elder Samuel O. Bennion related in response to a request for recollections of his childhood.

"I remember clearly what we boys did in Taylorsville, when I became a deacon. I was the secretary of the Deacons' Quorum and later president. The men who supervised our quorums were Archie Frame, John Webster and William H. Haig.

"We deacons were the Boy Scouts of our day. There were no Boy Scouts then. It was the Aaronic Priesthood who did the "good turns" for others when I was a boy. For instance, we cut a field of hay for a widow, raked it, hauled it, and stacked it for her.

"We worked around the meetinghouse. We kept it clean, weeded the lot, swept the meetinghouse and dusted the benches. We cut the wood for the stoves to heat the place in the winter time.

"I learned to read when I was quite young. I read the Bible and the Book of Mormon and made rapid progress. It was always easy for me to memorize. We did a lot of it when I was young. Many, many passages of scripture which I learned as a boy, I remember to this day. They have served me all my life, and especially in the mission field.

A MISSIONARY EXPERIENCE

By Marion G. Romney

Assistant to the Council of the Twelve

In December, 1920, I went to Australia on a mission. The headquarters of the mission was at Sidney. In February, 1921, I was taken by the mission president to Newcastle, a city about the size of Salt Lake City located 100 miles north of Sidney, to reopen a branch which had been closed.

The president rented a room in a house (which we later discovered was the house of a spiritualist), and he left me there and went back to Sidney that evening, stating that he would send a missionary companion to Newcastle to work with me. I stayed in the room that night, intending to go tracting the next day. When I got up the next morning a terrible, lonesome feeling came over me. I was absolutely alone in a city where I did not know anyone, about 10,000 miles from home in a foreign country.

The feeling came over me that I should not go tracting that day, that I couldn't accomplish any good if I went, and that I had better wait until my companion came. I fought the feeling for a few minutes and then I kneeled down to pray. Everything became black, and I felt a power in the room which seemed to crush me, but I continued to pray, although I was almost afraid to look around me because of the influence that was there. I got up from my knees after some five minutes, and, without stopping for anything but my hat and my bag, which had literature in it, I went out in the city and began to tract.

I had not gone far until the depressed feeling left me, and during that day's tracting I think I enjoyed the finest spirit that I ever enjoyed in the mission field.

I have never experienced that feeling of depression since, and was never thereafter in the mission field tempted to slight any assignment or responsibility.



Nursery

GENERAL BOARD COMMITTEE

Marie Fox Felt

LESSONS FOR AUGUST, 1943

KINDNESS, GENTLENESS, PATIENCE

As effective as His words, is the example of Jesus. He exemplified in His life those virtues which God wishes us all to emulate. To aid our little Nursery children to develop the desirable virtues of kindness, gentleness, and patience in their lives, the example of those who are older than they is most important. We who are teachers in this department should be first to set them this example, not only on Sunday but in our behavior and attitudes during the week.

As we prepare this unit of study for presentation to and discussion with our children, let us think of truly great people, other than Jesus, who were kind, gentle, and patient. There was Abraham Lincoln and the story of the little pig that he pulled out of the mud. Another time, it is said, he stopped in his travels to pick up a baby bird and return it to its nest. He was kind to colored people as well as to those of the white race. We are told also of George Washington, the first President of our country, that he ordered a servant to stop beating a horse. Androcles, of Greece, was kind to a lion. He pulled a thorn out of the lion's paw. The lion later rewarded him by saving his life. But all the truly great people did not live in the past. Think of your neighbors. Make a list of the kind things you have seen them do. Write down incidents in which they exemplified gentleness and patience.

As we consider these virtues, we begin with that which is most interesting to a little child, namely a pet animal. On the following Sunday we see if we have been kind, gentle, and patient with other children in our homes. How grateful parents would be if all members of their families practiced these virtues in their lives. The Sunday following we discuss our attitude and behavior toward our parents. We then end this unit with a consideration of how kind, gentle, and patient we should be to people who are disliked or are afflicted; children can be very cruel without realizing it. We as teachers can do

much to aid them in following in the footsteps of the Master.

FIDO RAN AWAY FROM HOME

Lesson 31. For August 1, 1943

Objective:

To discuss, understand, and appreciate the life of our household pets and to demonstrate the virtues of kindness, gentleness, and patience in their behalf.

There are many ways in which a lesson can be presented and developed. Among the most popular are the use of pictures and the blackboard. Both of these are good and, if desired, may be used with this lesson. However, if it is at all possible, why not bring a pet animal to your group. Bring one that will behave and over which you have control. For example, a baby kitten might be brought to Sunday School in a basket. Baby kittens like to sleep a great deal and if provided with a soft, comfortable bed in your basket, could be brought to class for your surprise. After the surprise has been discovered and the children have had an opportunity to stroke it gently, the song, "I Love Little Pussy," found in *Fifty Favorite Songs*, published by the Whitman Publishing Co. of Racine, Wisconsin, might be sung. Encourage the children to tell about their pets or those of their neighbors.

The story is told of a little boy who lived near a drug store. In the window of this store lived a mother cat and her five baby kittens. Every morning she would bathe the kittens and brush their fur until it shone. All this was done with her wonderful tongue. Then they would have their breakfast, followed by a nap. As the babies slept, the mother cat would go out for a walk.

One day as this little boy, named Jack, watched the mother cat leave he decided to do something. He slipped into the store, grabbed a baby kitten as it slept and hid it under his coat. He then walked out of the drug store and hurried home. Upon arrival there, he went upstairs to his room with the kitten.

When the mother cat returned she counted her kittens, one, two, three, four. She counted them again but there were still only four. Then she remembered. When she left, there was the neighbor boy, Jack, looking at the kittens. She jumped down again and out of the door she ran, straight down to Jackie's house. Soon someone came to the door and opened it. It was Jackie's mother who came to pay the grocery boy.

As the door opened, the mother cat slipped in. She hurried from one room to another until finally she heard her precious baby kitten crying and meowing upstairs. She dashed upstairs two steps at a time and on into Jackie's room. There she saw him pulling the kitten's tail rolling it over and over and being very rough with it. The mother cat was so angry that she jumped at Jackie's face, and scratched and scratched it. Then Jackie began to cry very loudly. His mother heard and hurried to him. As soon as she found out the reason for his crying, she told him how wrong he had been. They talked of the right way to treat little kittens.

With her baby kitten in her mouth, mother cat hurried back to the drug store window. She bathed it once more and put it to bed.

Some time later after Jackie had learned how to be kind, he was permitted by Mr. Jones, the druggist, to play with the little kittens.—*Adapted.*

Across the street from Jackie lived his friend Freddie. Freddie had a dog named Fido. He hadn't learned to be kind either, and so one day Fido ran away. Now what do you suppose was the reason? After the children have expressed themselves freely, continue with the lesson development as contained in the Manual.

JESUS BLESSING LITTLE CHILDREN

Lesson 32. For August 8, 1943

Objective:

To discuss, try to understand, and to appreciate the lives of the other children in our home.

Kindness, gentleness, and patience to other children in the home is the theme of our consideration for today. The opportunity to do kind deeds in the home comes often, even to little folks. Let us be observing and capitalize upon our observation and information; e.g. There is a new baby at Fannie's house. You know that Fannie brings the baby's clothes to mother so that she can dress it; also that Fannie plays quiet games during the time the baby is asleep so that it will not waken.

Douglas and Benny live near you. You have often seen Benny take little Dougie for

a walk around the block. Other things that you know or have seen is little Martha buttering the bread for Kenneth, her little brother, and Kathleen showing picture books to her baby sister; also Judy patiently holding the door open for Roger, her little brother. Magazine and newspaper pictures of these and many other acts of kindness are easily found. As you show these pictures, name the characters after your children. Tell of the kindness and gentleness of the children in your very own group. Our lesson will then take on greater meaning.

On page one of *Little Stories in Song* we find a song which says:

"Jesus loved the little children—
Little ones like me—
He would bless and help them
And take them on His knee."

This is exactly what He did. Present for appreciation and discussion of the children that beautiful picture of "Jesus Blessing Little Children," picture No. 38, Set of Colored Bible Pictures For Nursery, Kindergarten, and Primary.

Sing frequently during this lesson presentation the first two lines of "Kind Words are Sweet Tones of the Heart," p. 265, *Deseret Sunday School Song Book*.

"Let us oft speak kind words to each other
At home or wher-e'er we may be."

THE DI DEE DOLL

Lesson 33. For August 15, 1943

Objective:

To study, try to understand, and appreciate our parents.

The Di-Dee Doll lesson has as its special objective, to study, try to understand, and appreciate our parents. In what ways can we show them kindness, gentleness, and patience?

Frequently when children ask their parents to do something for them they want it done *right now*. If the parent is busy and unable to immediately comply with the request, the child becomes impatient and angry, and unhappiness for both is the result.

Let us begin with the children in your own group. They are still very young and without a doubt received help in getting ready for Sunday School. If you have a doll that is not a baby doll you might bring it to Sunday School, together with its clothes, shoes, etc. As a beginner, play that "Sally," your dolly, is going to Sunday School but she needs some help to get ready. She is just as old as your children are. What do they think she should be able to do for herself and what will she need help with? Per-

haps Sally's mother is busy and so is her father, for the moment. What should Sally do if she has to wait for them to help her? Should she scream, stamp her feet, cry, say naughty words, wait patiently, speak kindly and gently, or what?

Encourage your children to tell you how much they were able to do for themselves this morning when they were getting ready to come to Sunday School. What did father and mother help them with? What did they say to father and mother when they wanted help? How did they act if they had to wait?

By the way, that suit of Freddie's is mighty attractive. You notice, too, that Julie has a new pinafore and Martha has a new pair of shoes. Where do you suppose they got them? Yes, mother might have made the suit and the pinafore, but she had to buy the cloth at a store. Also the shoes came from the store. What did mother give the store clerk before she could get these things? Where did mother get the money? What does father do to earn the money? Does the money ever run out? Not long ago I was at Johnnie's house. While I was there, he asked his father for a nickel with which to buy an ice cream cone but his father didn't have a nickel for him. How do you suppose Johnnie acted? It will be interesting to note the children's answers. Our Johnnie was kind. He just said, "Thank you anyway, daddy."

The song entitled "Father and Mother's Care" found on page 24 of *Little Stories In Song* is very appropriate to sing with this lesson development.

THE KINDNESS OF JESUS

Lesson 34. For August 22, 1943

Objective:

To discuss, understand, and sympathize with children who suffer affliction, physical, mental, or emotional.

One of the finest and most admirable characteristics of Jesus was His kindness, thoughtfulness, and consideration for the sick and afflicted who lived during His lifetime.

Without realizing it children are often cruel to those who are less fortunate than they. If they understand something about the other child's affliction, they often are the most kind and devoted of playmates.

Today, why not present a scrapbook of pictures of the children who, in some way, are afflicted. With little or no comment slowly turn the pages of your book. Gauge the turning of the pages by the interest shown by the children. Listen to and participate in their discussion of the pictures as long as they have something interesting to say.

Very valuable pictures of this character are frequently found in local newspapers. One such picture of a boy afflicted with infantile paralysis was found by the writer in a newspaper. Other pictures showed him alone and with other children as he put forth efforts to overcome his affliction. He was finally successful.

Follow this with pictures of Jesus healing the sick and afflicted. Always we find Him to be kind, gentle and patient. A great number of such pictures may be found in the Set of Colored Bible Pictures for Nursery, Kindergarten and Primary. Find the afflicted one. See if the children can tell what the affliction is and what Jesus did about it.

A very interesting and beautiful story telling of the kindness of King David to a little lame prince is found in "Sunday Morning In The Kindergarten," lesson No. 5. This book is now out of print but without doubt someone who previously taught in Sunday School in the Kindergarten Department has one and will be glad to lend it to you.

Songs one might like to sing with this lesson are to be found in *Little Stories in Song* and are as follows:

"A Happy Helper," page 8.

"When I'm Kind and True," page 9.

WHAT THE CHILD JESUS DID

Lesson 35. For August 29, 1943

Objective:

To become conscious of ourselves as persons who are capable of acting.

This lesson begins our consideration of our new unit, namely that of the Word of Wisdom, or the wise and foolish things we do. Our purpose in this lesson is to bring to the consciousness of the children that we do many things, even as babies. Some of these are wise to do, others are not.

Bring to Sunday School your collection of baby pictures. Talk with the children about what these babies can do. After a while, have the children, one at a time choose a picture and place it on one side of the board if the child is doing something desirable and on the other side if it is not. It will be quite enlightening to see what their judgment is.

Songs you might like to sing with this lesson are:

1. "Here's a Ball For Baby," found in *Finger Plays* by Emilie Poulsson.

2. "Rock-a-Bye Baby."

3. "Oh, Hush Thee My Baby," *Deseret Sunday School Song Book*.

The Funny Bone



That's Why

The three Chinese sisters who are not married:

To-Young-Tu.

Tu-Dumb-Tu.

No-Yen-Tu.

Safer

Scottish husbands wear kilts, dear, to avoid putting their hands in their pockets.

Ratfoning

Customer: "Waiter—There's no chicken in this soup!"

Waiter: "Well—did you ever find a horse in horseradish?"

Suitors

Waac: "I've been asked to get married lots of times."

Corporal: "Who asked you?"

Waac: "Mother and Dad."

Fishing

Myrtle: "I'm going to order oysters because my sister once got a ten thousand dollar pearl from an oyster."

Minerva: "That's nothing—my sister got a ten carat diamond ring from an old crab."

Some Baby!

"Why can't baby talk?" asked the small boy as he came in from Sunday School. "Teacher said today that Job cursed the day he was born."

No Question There

A friendly argument developed in a Sunday School class between a physician, a scientist and a politician as to whose profession came first in the Creation.

"Why, the physician came first," exclaimed the M.D. "It took a surgical operation to create Mother Eve out of Adam's rib."

"But I came in even before that," countered the scientist. "It was science that created the stars, the moon and the sun out of the chaos, and placed them in their orbits."

"I came in even before that," boasted the politician. "I was the fellow who created all the chaos!"

Contrast

In China they never see their wife before they are married; here they never see them after.

Prophecy

She (Scornfully): "I wouldn't marry you if you were the only man in the world!"

He: "I know you wouldn't. You'd get trampled to death in the rush."

Wits of War

(With Apologies to the Woman Behind the Man Behind the Gun)

Shoe rationing might have been avoided if men had their toes sticking out for the past couple of years.

Woman may be physically weaker than man, but she can put a cap on a fruit jar so tight that he can't get it off.

A woman's promise to be on time carries a lot of wait.

Knitting is a popular pastime with women because it gives them something to think about while talking.

Some Hints For Noah Webster

Adult: One who has stopped growing, except in the middle.

Beach: Place where people lie upon the sand about how rich they are in town.

Bank: An institution that will gladly lend you money, provided you can prove that you are already so well off that you really don't need it.

Bargain hunter: One who is often led astray by false profits.

Boy: Like a canoe—he behaves better when paddled from the rear.

Tramp: A chap who is juggled by the company he keeps.

Community Chest: An organization that puts all its begs in one ask it.

Powder: Something which may cause an explosion if found on the lapel.

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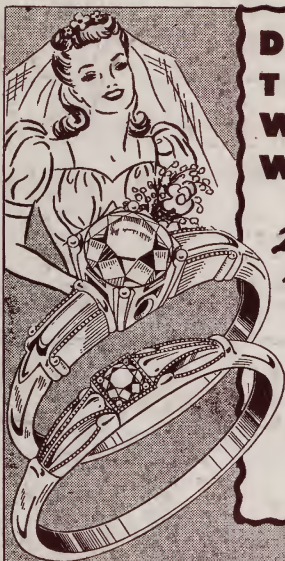
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